

August 25, 1945

AMERICA

THE CHALLENGE: PEACE ON THE WORLD FRONT

V-J Day—and After
Peace in the Orient
What Kind of Defense?

THREE EDITORIALS



ON THE HOME FRONT

Adjusting Industrial Disputes

B. L. MASSE and C. W. ANROD

Decade of Social Security

AN EDITORIAL



*A Monumental
and Indispensable
Reference Work*

For—

Scripture Scholars, Seminary Professors, Priests and Religious Seminarians, and Students of Religion, Libraries, Catholic, Protestant and Non-Sectarian.

NEW (4th) EDITION

**COMPLETE
CONCORDANCE
TO THE BIBLE**

(Douay Version)

By the

REV. NEWTON THOMPSON, S.T.D.

and

RAYMOND STOCK

1914 pages. Buckram.

\$10.00

All English-speaking Catholics are acquainted with the language of the Douay Bible as revised by Bishop Challoner and used for many past generations. But heretofore they have not had a Concordance to that Bible.

Priests and others who have occasion to locate Scripture passages are sometimes thwarted and almost always inconvenienced by the difficulty of finding the wanted passages. At last a complete Catholic Concordance is available.

To a considerable extent this Concordance will serve also as a thesaurus. Thus under the word "faith" will be found the 250 passages where that word occurs; the word "mercy" will be found 400 times. Especially for preachers and for teachers of Scripture or theology, the usefulness of such a reference work is obvious. We struggle along as best we can without needed conveniences when they do not exist or are beyond our reach; but once they are available, they become indispensable.

This Concordance is printed in readable type. Its 1914 pages contain 280,000 lines. It is issued in heavy-duty binding.

B. Herder Book Co.

15 and 17 South Broadway, ST. LOUIS 2, MO.

**AMERICA
IN THE CLASSROOM**

for Discussion Clubs, Debating Societies, Classes in Government, English, History, Economics, Sociology, and Religion.

New Service: A weekly questionnaire on the current issue of America is supplied to each instructor whose students take America for classroom use.

Write for the AMERICA School Rate

AMERICA Press,
70 East 45th St., New York 17, N. Y.

Please send me information on your Instructor's Questionnaire, your special Student Rate, and monthly billing, for copies in bulk of AMERICA.

Name

School

Address

City..... Zone..... State

New Pamphlet

THE LAST CRUSADE

The Retreat Movement as Christ's Weapon in the Modern World. With the Story of Ignatius Loyola and an Explanation of the Spiritual Exercises.

By Gerald C. Treacy, S.J.



Pius XI singled out the *Spiritual Exercises* as the most important thing in the modern Church and called for a crusade of the Prayer of the Retreat. This pamphlet links up the Pope's encyclical and the *Spiritual Exercises*.

Contents

*The Pope's Encyclical
Meaning of the Retreat
Loyola: The Man
Loyola: His Book
The Modern Problem
Christ, the Pattern
Mission of Christ
What Is Prayer?*

*The Objective
Personal Love for Christ
Progressive Prayer
Mental and Vocal Prayer
Self-Knowledge
Self-Examination
Examination of Conscience
True Catholic Life*

100 copies . \$7.00

Single copy: 25c cash

AN AMERICA PRESS PUBLICATION

COMMENT ON THE WEEK

The Firing Ceases. On the Vigil of the Feast of Our Lady's Assumption, August 14, 1945, the war against Japan that began at Pearl Harbor on the Vigil of the Feast of her Immaculate Conception, December 7, 1941, came to an end. At seven o'clock in the evening of August 14, President Truman, in the presence of Cabinet members, high-ranking members of the armed forces, press and radio reporters, read the Japanese reply to our State Department message of August 11, in which this Government "clarified" our position on the status of the Emperor. This reply the President deemed a full acceptance of the Potsdam Declaration, which demanded unconditional surrender. Historians will assess the ultimate causes of Japan's capitulation —whether they were the threat of the atomic bomb, or Russia's entry into the fight, or both, or other factors that will later come to light. They will puzzle, too, over the collapse of Japanese fanaticism, which, it had been predicted, would render impossible such an absolute loss of face and would doom the world to long-drawn-out years of ever-increasingly ruthless strife. But whatever the causes and the implications, the overwhelming reaction of the American people, who were more immediately concerned with this war than any other nation, is one of deep, heartfelt relief and of gratitude to Almighty God. Catholics certainly shall not forget thanks for the intercession of our Queen of Peace. At last the long struggle that had its turning-point way back at the battle of the Coral Sea in May of 1942, which has added the glorious but bitter names of Okinawa, Iwo Jima, Tarawa, Wake and Leyte to our memories, will claim no more sacrifices of young lives. At last the 15,000 American captives see the end of suffering, malnutrition and lingering death. At last the terror of subjugation is lifted from the peoples of the East. In our gratitude to Almighty God, however, we simply cannot afford to forget in our prayers that though the victory at arms is ours, still, as the Vatican remarked in tempering its joy with vision, "there is another clearly defined war of ideas, theories and conscience going on." The war is won; the peace is far from established. Under the same Providence that brought us victory we have to assume the far harder, if less bloody, task of assuring a peace that is just and enduring for all the nations of the world.

Results for Japan. With no attempt at facetiousness, the best summation of how Japan emerges from the unconditional surrender is our homely saying "from shirtsleeves to shirtsleeves in three generations." In less than a century, in just ninety-two years since Commodore Perry shattered her isolation from the Western world, Japan grew from a tiny island kingdom to a vast stolen empire; now, by the surrender terms, she shrinks back to her four small home islands, and very little more. Made pigmy in size, she is subject to further demands. She will, of course, be required to lay down all arms and to obey the Supreme Allied Commander in all details he deems necessary to that end; she will demobilize army, navy and air forces; all militarist organizations will disband and war criminals will be brought to trial; means of producing war equipment and access to raw materials will be controlled; all officials who played an important role in the prosecution of the war will be removed. She will, however, ultimately assume administration of the four home islands; democratic elements within the nation will be encouraged. This is the severe Allied plan; its severity is not greater than that directed against Germany and the

official feeling is that the control of Japan will be easier than that of her erstwhile Axis partner. For one thing, the control of Japan will be exclusively American; the country will not be partitioned. Though this may inevitably draw us into a situation where an American sphere of influence in and around Japan may clash with Russian influence in Manchuria and English influence in south China, the administration of a conquered Japan will go forward more smoothly and more fairly under single American decisions than under multiple control. Our record of management in the Philippines, though to be sure the Japanese are by no means of the same fibre as the Filipinos, still does give us good grounds for hope that our grim task of control will be administered with unswerving justice and with an effective desire to bring Japan soon back into a world that will pull together for peace, if for no other reason than that if it does not pull together, it will be blown asunder under the atomic bombs of another war.

The Domestic Job. When it became apparent two weeks ago that Japanese power had been exaggerated and the war would be over shortly, those close to the reconversion problem began to hope against hope that the Mead Committee's gift for prophecy was inferior to its talent for investigation. On July 30, in a sharply-worded, pessimistic report, the Committee had said that "should the war with Japan end at an early date, we will be in a sorry state economically." Just two weeks later the war ended; the worst, from an economic standpoint, had happened. For the next six months, there will be inevitably much confusion and many severe dislocations. Before Christmas there may be as many as 7,000,000 unemployed, although thousands of these will be people not normally in the labor market; there will be some confusion

THIS WEEK

COMMENT ON THE WEEK.....	405
Washington Front.....	Charles Lucey 407
Underscorings.....	Louis E. Sullivan 407
ARTICLES	
The Adjustment of Industrial Disputes.....	B. L. Masse and C. W. Anrod 408
Canada's Democratic Social Revolution.....	E. L. Chicanot 409
No Future?.....	Aline T. Rothe 411
Where Will the UNCIO Headquarters Be?.....	Melanie Staerk 412
Science Notes.....	Hugh J. Bihler 413
EDITORIALS	414
V-J Day—And After . . . Peace in the Orient . . .	
What Kind of Defense? . . . Home Security	
LITERATURE AND ART.....	416
Literature and Cultural Initiative (Continued)	Walter J. Ong
BOOKS	REVIEWED BY
Behold Your King.....	Harold C. Gardiner 417
The Japanese Nation.....	John LaFarge 418
Lake Ontario.....	Robert E. Holland 419
THEATRE.....	FILMS.....PARADE 422
CORRESPONDENCE.....	THE WORD 423

over war-contract terminations; there will be bottle-necks delaying the return to peacetime production. The general situation, however, ought not lead to fear or panic. The Administration is acutely conscious of the problem, is moving with speed and all the power at its command to make the transition as orderly as possible. The Office of Price Administration is ready to maintain or relax price controls as circumstances warrant; the War Production Board was quick to publish its master reconversion program and to remove production controls; with the return of Congress after Labor Day, something will be done to supplement the present inadequate unemployment allowances. There will be hardship, the threat of inflation will always be present, but nothing that a people, tested by the suffering of war and flushed with victory, cannot patiently endure.

Address from the Throne. In a spirit of jubilation following V-J Day, amid pageantry going back to the Middle Ages, Britain's new Labor-dominated Parliament was officially opened on August 15 by the traditional Address from the Throne. The speech, of course, was the work of Prime Minister Attlee and his victorious associates, not of King George VI, who, privately, probably disagreed with much of it. A clear statement of the program which the Labor Party intends to write into law, the address contained only one real surprise, namely, the intention to repeal, rather than to amend, the Trade Disputes Act which was passed following the general strike in 1926. Among other restrictions on unions, this Act declared a general strike illegal. For the rest, the Address repeated the election program endorsed by the voters of Britain—public ownership of the Bank of England and of the coal industry, a comprehensive social-security program, development of housing and economic controls of various kinds. It stressed the need for international collaboration to keep the peace, ratification of the United Nations Charter and a progressive policy toward the Colonies. There was, however, no indication of the new Government's attitude toward the social and political conflict in progress across the English Channel. That this may be less favorable to the spread of Communism on the Continent than certain intemperate sections of the American press imagine was indicated last week by the French Socialist Party Congress which, seemingly influenced by Labor's victory in England, sharply rejected a bid for organic unity with the Communists. Mr. Attlee and his Cabinet face a most difficult job of reconstruction. It may well be doubted whether they will make matters worse by encouraging Communist disorder either at home or abroad.

Vatican on Social Reform. Marking the resumption of the *Semaines Sociales*—the annual meeting of French Catholic-Action groups which in pre-war days contributed so notably to the development of a Christian social program—the Holy Father sent a special message commending efforts to rear "a new social and economic order which would become more adequate both to Divine law and to human dig-

nity." As previous addresses have made clear, His Holiness is acutely aware of the capital fact that "international equilibrium and harmony depend on the internal equilibrium and development of the individual States in the material, social and intellectual sphere." He knows, too, and sympathizes with, the agonizing desire of peoples everywhere for a better standard of living than they knew before the war. As he told the French leaders: "After so many years of such intense suffering, agony and misery, how could it rightfully be otherwise than that men should look forward to a radical betterment in their living standards?" On the other hand, the Holy Father knows the dangers of ill-considered reforms and violent revolution which would offer the hungry and suffering a crust of bread in exchange for their dignity as human beings. He knows, in other words, the fatal appeal of Soviet totalitarianism to men who have lost all hope. He is telling men of good will everywhere that the answer to the Communist threat is not a deadening return to pre-war capitalism, but a new order based on justice and charity.

Scholarships for Education. An exciting prospect of better days for higher education is unfolded not only by the ending of the war but by the unusual number and value of new college and university scholarship programs recently announced—by General Electric, Radio Corporation of America, Pepsi-Cola Company and several fraternal and State organizations. For a number of years General Electric has given aid to young people interested in the field of science. Lately, however, it created the Gerard Swope Foundation, with an initial sum of \$400,000, "to provide loans to employes or children of present or former employes of the company to pursue study in any field in college, university or technical school." The RCA plan releases 10 scholarships for 1945-46, 30 for 1946-47, 50 for 1947-48 and 60 each academic year thereafter. These scholarships consist of \$600 in cash. More generous still is the Pepsi-Cola plan, which releases 118 four-year college scholarships to this year's high-school graduates. Two scholarships will go to students in each of the States and the District of Columbia, and additional scholarships will be allocated to Negro students in the States having a separate school system for the colored. All of these scholarship grants are available to Catholic students and may be used in Catholic colleges and universities. It would seem that every effort should be made to inform our Catholic high-school graduates of these unusual yearly opportunities. And there will be need, too, of stimulating the ambition of our Catholic pupils to enter into competition for this scholarship aid which alone may make it possible for them to receive a Catholic higher education.

Pétain Verdict. The trial of Marshal Pétain came to an end on August 14 when the three judges and 24 jurors hearing the case brought in a verdict of "guilty," with a recommendation that the death sentence, prescribed by law, be commuted. The process of the trial has puzzled many Americans. The judges and jurors seemed always more intent upon scoring points against the accused than in upholding the cause of justice. If certain scenes enacted in the Palais de Justice had occurred in an American courtroom, Pétain would have had no difficulty in securing a re-trial. We are told that the French courts and judicial procedures are unlike those of the English tradition. Up to a point this is true, especially with regard to the basic presumption in a French criminal trial that the accused is guilty until proved innocent. But no procedural differences can affect the nature of justice, nor completely dim our sense of fair play. With all due allowances made, it still seems that the spirit in

Editor-in-Chief: JOHN LAFARGE
Managing Editor: CHARLES KEENAN
Literary Editor: HAROLD C. GARDINER
Associate Editors: BENJAMIN L. MASSE, JOHN P. DELANEY,
ALLAN P. FARRELL, LOUIS E. SULLIVAN, WILLIAM J. GIBBONS
Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY
Business Manager and Treasurer: JOSEPH CARROLL
Promotion and Circulation: GERARD DONNELLY
Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.

which the Pétain trial was conducted was more befitting a political backroom than a court of justice. This impression is strengthened by the final verdict, in which Marshal Pétain was found guilty upon certain charges which were never sustained in open court and which the prosecution itself had explicitly abandoned. What makes the verdict more puzzling still is the strange action of the judge and jury in entering a plea for clemency. Pétain had said beforehand that he would make no such plea, and it seems as though some members of the jury were perturbed at the prospect, after such a trial, of staining their hands with the Marshal's blood. The feeling of many that the primary mistake was made in bringing Pétain to trial in an atmosphere of national bitterness, shame and transition, has also been strengthened. Friends of France can only hope that the trial's outcome will not further intensify present discord.

German Bishops and U. S. Army. American Catholics were shocked by a report appearing in the *New York Times* of August 4 that a certain Lieut. Finkelstein, a "religion officer" of the Army, had refused permission to the German Hierarchy to hold their annual meeting at Fulda unless an

American military observer were present. If any body of men were more courageously and forthrightly anti-Nazi than the German Hierarchy—during the heyday of Hitlerism—we have yet to hear of them. Hence, such a decision as Lieut. Finkelstein's, and the manner of it, naturally exacerbates feelings and even casts doubt upon American policy in Germany. It was gratifying to read in the *New York Times* of August 11 a protest made by Louis Finkelstein, the distinguished President of the Jewish Theological Seminary. "Thinking men in our own country," wrote Rabbi Finkelstein, "must deplore both the material of the report of August 4 and the tone in which it is described, which overlooks the whole history of the past twelve years."

Nation at Peace. For the first time, on August 15, 1942, this page carried Col. Conrad H. Lanza's *Nation at War* column. Three years later to the day, his weekly summary becomes, happily in one sense, regretfully in another, an AMERICA service of the past. For his fidelity, our sincere thanks; to our readers, the promise of several articles from his pen analyzing the great military events that have made us at last a nation at peace.

WASHINGTON FRONT

THE GOVERNMENT is not immediately going to toss away the billy with which it has patrolled the home-front economy during the war, now that peace has arrived. Top officials on the economic side recall only too well the damage done by lack of controls after November 11, 1918, and they are determined now to keep the lid on, in all the crucial stops, as long as necessary.

True, many controls have been lifted already—manpower, gasoline, civilian-goods production—wherever their removal will speed production. But wherever removal would create a chaotic condition or encourage a wild scramble for scarce goods, controls will be kept and used. They will be kept on prices of necessities and rents, for example. Employers and employees will be allowed to bargain wages upward, but only in such cases as an increase in wages will not increase the price of the product.

The Government is trying to steer away from an inflationary spiral, yet trends will be mixed—there is deflationary danger, too, in areas where reconversion is slow and men may be jobless for some time.

There are two views on the amount of reconversion unemployment likely. Some Government economists see fifteen million unemployed temporarily in coming months; eight million at the peak in six months. Some responsible industrial leaders, on the other hand, think it will not be so bad. They concede that re-tooling plants for civilian production is a big and, in places, difficult job. But, they say, with America's huge reservoir of individual savings and unprecedented demand for consumer goods, the big mass-production industries will find ways to get going fast.

The Army and Navy are canceling war contracts at a furious rate, but in civilian war agencies there is criticism of them for not moving faster.

Another criticism that is being heard relates to cumbersome procedures for disposal of the huge war plants built by the Government. Clearing the way to early use of these plants for home-front production could contribute substantially to speedier reconversion, to more goods and, above all, more employment.

CHARLES LUCEY

UNDERSCORINGS

OSSERVATORE ROMANO, semi-official Vatican newspaper, deplored the atomic bombing of Japan, but up to now the Vatican has issued no official statement. It was said that the Holy See prefers to await further developments since "news reports of the bombing have been confusing." Informants pointed out that the Vatican had previously condemned the use of flying bombs by the Germans and the "indiscriminate" bombing of Germany by Allied air forces.

► An organization which proposes to "classify motion pictures whose casts include divorced actors or actresses" and to discourage the public from viewing such pictures has been formed in St. Paul, Minn., under the name of Motion Picture Research Society, Inc. The purpose of the organization, as stated by its president, Roland Hill, is to minimize the evil influence of glamorized Hollywood divorces.

► Family prayer is the remedy for juvenile delinquency, the Most Rev. Alexander J. McGavick, Bishop of La Crosse, Wis., declares in a recent pastoral letter. Among the primary causes he lists the broken home. "Scarcely anything," he said, "can be more demoralizing to child-life than divorce. Children need a stable home, and when that is denied them they are more or less left on their own to become like abandoned waifs."

► The Vatican Radio has resumed the German-language broadcasts which were discontinued at the start of the invasion of Europe, according to the KAP, Polish Catholic Press Agency. The resumption was decided upon "in order to facilitate the establishment of order in the social life of Germany and to aid the Western Allies in the re-education of the German people."

► His Holiness, Pope Pius XII, has raised the Diocese of Omaha to the rank of an Archdiocese, and has appointed the Most Rev. James H. Ryan, present Bishop of Omaha, as the first Archbishop of the newly created Metropolitan See, it was announced on August 10 by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The new Archdiocese will have, as Suffragan Sees, the Dioceses of Lincoln, Nebraska, and Grand Island, Nebraska.

LOUIS E. SULLIVAN

THE ADJUSTMENT OF INDUSTRIAL DISPUTES

B. L. MASSE AND C. W. ANROD

ON ANY LIST of the half-dozen most critical problems confronting the country after V-J Day, you will be sure to find industrial relations.

Under the best of circumstances, it is not going to be an easy or painless job to shift back to peacetime production. Billions of dollars worth of war contracts must be terminated with as much speed and as little fraud as possible. Billions of dollars worth of surplus property must be sold without clogging the channels of trade or encouraging monopoly. While factories making machine-guns are being retooled for typewriters and washing-machines, unemployment must be kept to a minimum and workers helped over the bad months. The Army must be demobilized and the veterans assisted in finding a place in civilian life. And all this must be done under the threat of inflationary pressures which, if they ever get out of hand, can make the dollar look like fifteen cents.

UNITY IN PEACE

While the job is difficult, few doubt that we can do it. A nation that mobilized as we did for war can successfully demobilize for peace. But when we mobilized for war, the country was united, and that made the difference between failure and success. Will it stay united for peace?

Since the attack on Pearl Harbor, labor and management have been bound by a no-strike, no-lockout pledge, and the War Labor Board has called balls and strikes with plenary authority. What will happen during the reconversion period when the no-strike pledge no longer binds and the War Labor Board is disbanded? Are we heading for the old industrial warfare which was interrupted only by the exigencies of making another kind of war against external enemies?

If we are, then the reconversion program may become the biggest fiasco in economic history.

RECENT PROPOSALS

It is obvious that public opinion cannot and will not tolerate such a national disaster. The best indication of this was the reception given the proposed "Federal Industrial Relations Act" sponsored in Congress by Senators Hatch, Burton and Ball. Outside of labor circles, which unanimously condemned the proposals, there was general praise for the initiative shown by the Senators and widespread recognition that the problem they approached must not be permitted to go unresolved. This was true even when the commentators found serious fault with the suggested legislation.

Lately Senators McMahon and Vandenberg appealed respectively to President Truman and Secretary of Labor Schwelienbach to call a national conference of labor and industry, under the auspices of the Federal Government, to formulate a workable code of industrial relations. The idea was immediately welcomed, although not without reservations, by the leaders of the major labor organizations and by the heads of the U. S. Chamber of Commerce and the National Association of Manufacturers. That it has the approval of the public goes without saying.

Referring to the proposed conference, Charles E. Wilson, President of General Electric, said:

The Federal Government can make its greatest contribution at this time by setting the stage for such a meeting and then letting the principals deal directly.

Any legislation that might follow such a definite and constructive conference would then have a fair chance of acceptance and continued existence, because it would represent substantial agreement between business and labor leaders, and not the exaggerated sentiments of a lunatic fringe.

With this conference approach to the problem, the authors of this article are in hearty accord. They agree, too, that "the clock is running out on labor and management," that unless the leaders of labor and industry agree to voluntary changes in the pre-war system of industrial relations, the changes will be made for them. The fact is that our pre-war system, which consisted solely in free collective bargaining, assisted, when necessary, by the Federal and various State Conciliation Services, will not be adequate in the postwar world. In the following words, Economic Stabilization Director William H. Davis gives two of the reasons why:

There will be in the field of industrial relations a situation substantially different from anything in pre-war days. . . . That difference will lie in the increased size and organized strength of the parties to industrial disputes and in the absolute urgency to attain a high level of peace-time economy. . . .

In other words, the nation, confronted with a critical need for full production, cannot be permitted to face, practically unarmed, the possibility of industrial warfare on a scale never before experienced. The common good demands that we prepare now, without violating the essential liberties of either labor or management, to keep this warfare within the narrowest possible bounds.

It should be the purpose, then, of any conference called by the President to suggest legislation designed to diminish the number of strikes and promote the orderly settlement of industrial disputes.

FREE COLLECTIVE BARGAINING DESIRED

We do not wish, however, to be misunderstood. We believe firmly that free collective bargaining must be the cornerstone of postwar industrial relations. In general, we are opposed to compulsory arbitration, or any other coercive legislation which would deprive labor of the right to strike. But we believe that it is possible, without weakening the Wagner Act, to fashion machinery which will assist the parties to collective bargaining to settle their differences peacefully. That is all that can reasonably be attempted in this complex matter, since no machinery, unless reinforced by totalitarian bayonets, will do away with strikes completely.

In order to achieve this limited, but very necessary, objective, it seems to us that the proposed labor-management conference ought to explore thoroughly the nature of industrial disputes. On this fundamental question, there is a great deal of loose and careless thinking.

A careful analysis of industrial disputes will show that they can be divided into two main and clearly distinct groups: those of a legal or quasi-legal nature, so-called "disputes of rights"; and those which arise from conflicting social and economic interests, so-called "disputes of interests."

This distinction is of capital importance, since the basic principles and institutions for the settlement of industrial disputes must be related to their various natures and causes. "Disputes of rights," for example, can be decided on the basis of a statute or rule of law, on which the rights in dispute are based; whereas "disputes of interests" lack such legal or quasi-legal foundation and must be handled in some other way.

DISPUTES OF RIGHTS

"Disputes of rights" arise over the interpretation or application of a specific statute or of an individual employment or collective-bargaining contract *already in force*.

These conflicts (often called "grievances") are not peculiar to industrial relations. From the standpoint of applicable rule of law, as well as from the standpoint of jurisdiction over subject matter, it makes no essential difference whether a trade union argues with an employer or whether an organization of retailers argues with a wholesaler about the interpretation or application of a statute or a contract. In other words, from a strictly legal point of view, it is immaterial whether a dispute concerns an interpretation or application of the Fair Labor Standards Act or of the Sherman Anti-Trust Act; whether a worker sues his employer for back wages, or a landlord his tenant for back rent. In both types of cases, the decision will be based on the applicable statute or contract, and the agency rendering it will be a lawfully instituted court.

It is possible, of course, for the parties to such controversies to eliminate the courts by agreeing to submit the "dispute of rights" to arbitration. In that event, the arbitration agencies clearly perform a judicial function. They are quasi-judicial "arbitration courts," and not quasi-administrative "arbitration boards."

From the foregoing, the conclusion is obvious that "disputes of rights," disputes, that is, which involve statutory or contractual rights, must be left principally to the judicial branch of our tripartite governmental system. This appears to be a requirement of our Constitution. In *Dorchy v. Kansas*, Justice Brandeis stated flatly that "in the absence of a valid agreement to the contrary, each party to a disputed claim may insist that it be determined only by a court." Consequently, unless both parties agree otherwise, the *final* decision in all "disputes of rights" between labor and management is the prerogative of the courts.

The courts, however, as presently constituted, are not ordinarily equipped to handle day-to-day industrial "disputes of rights" satisfactorily. In addition to their tardy procedure in a type of case which demands speedy settlement, the courts are not usually staffed by men who have the necessary social and economic understanding of industrial disputes. Since this is a matter of procedure rather than of principle, the solution lies in creating a new type of court equipped to deal with disputes of rights that arise between labor and management.

Actually this is what has been done by many foreign countries. Confronted with the same problem which now faces us in an acute form—the necessity of minimizing industrial warfare—they have instituted special "labor courts" which operate under modernized and streamlined procedures and are administered by judges who have the necessary economic and social understanding. Prior to the war, such courts existed in about twenty countries.

In the event Mr. Truman summons a labor-management conference, we should like to suggest that the creation of "labor courts" to deal with "disputes of rights" be given serious consideration. Since this device has been widely used elsewhere, it cannot be considered an untried innovation. It does not seem to conflict either with the letter or spirit of our Constitution, or with any legitimate freedom now enjoyed by labor and management. It merely assures, by a strictly legal process, a just, speedy and orderly settlement of that type of industrial dispute which can be, and which ought to be, settled by rule of law, namely, disputes between labor and management over the interpretation and application of existing laws or existing contracts. Certainly, the

public has the right to demand, and so have labor and management, that such "disputes of rights" be settled by reason and not by recourse to economic warfare.

If labor courts of this kind are ever established by the Congress, the enabling legislation ought to contain a provision facilitating and encouraging voluntary arbitration, since voluntary arbitration is everywhere recognized as the best means to settle industrial disputes. Indeed, the mere fact of instituting labor courts, recourse to which would be mandatory unless the parties to the dispute were able to arrive at a peaceful settlement, would have the salutary effect of widening the area of voluntary arbitration.

So much, then, for "disputes of rights." Next week we propose to deal with so-called "disputes of interests"—a much more difficult proposition.

(To be continued.)

CANADA'S DEMOCRATIC SOCIAL REVOLUTION

E. L. CHICANOT

IN CANADA, as elsewhere—taking the cue from writers, commentators, and other self-styled observers—there is considerable speculation about the changes we are to expect in human existence after the conclusion of hostilities. A great deal is heard of pre-fabricated houses, revolutionary automobile types, cheap family planes and the universality of plastics.

But the people who discuss these seem signally unprepared for the social revolution awaiting in the postwar period, seem largely unaware of the way the thinking and planning of the war years are destined to mold a Dominion for the common man drastically different from the one he inhabited before 1939.

The fact that Saskatchewan elected a government admitting to be, and increasingly disclosing itself to be, Socialistic in doctrine, has come in for much critical attention abroad, though what it may be able to accomplish for good or ill is limited to a small section of the Dominion's territory and its population. There has seemingly been less interest in what has been taking place in the realm of Federal legislation which, if less spectacular, is much more significant because its influence is wider and likely to prove of a more permanent character.

During the war years, when to the external view every national effort was apparently directed to the prosecution of the war, legislative measures have been framed which in their aggregate effects forecast an entirely new order of living for the mass of the people. But this is being effected in the democratic way, in a manner that parallels what is being effected in Britain and among other members of the British Commonwealth.

Canada's first effort to legislate a collection of social-security measures on a national scale was made when the country was still struggling in the depths of the depression, and it proved abortive, running foul of Provincial rights. The wartime government of Mr. Mackenzie King set about the same task in a more constitutional manner, tackling these earlier measures individually, and even adding to them. These plans of social aid and security—some of which have reached the statute books, others awaiting a propitious time for presentation to Parliament—actually will make up a coordinated and comprehensive program, which will probably not come into full operation or effectiveness until hostilities cease.

UNEMPLOYMENT INSURANCE

The first measure of this integrated program to become law was unemployment insurance, which went into effect July 1, 1941, and applies to practically all workers on a contractual basis who earn less than \$2,400 a year. Employers and employees contribute amounts that bring approximately equal totals from each group, and a grant amounting to one-fifth of these contributions is added by the Dominion, which also assumes the cost of administration.

There has been a peculiar advantage in launching this plan during the war years, since it means that during the time the plan has been in operation the level of employment has been very high, and the demand for labor generally in excess of the supply. Benefits paid out have been at a minimum and consequently reserves have been built up and invested in Dominion of Canada bonds, amounting at the beginning of the present year to more than \$250 million. This steadily growing fund will stand as a bulwark against any early post-war storm and root the plan in the postwar economy with a solidity it would not otherwise have had.

HEALTH INSURANCE

A social measure which has always been allied to unemployment insurance in Canadian planning has been health insurance. These two measures were coupled, and suffered the same fate in Canada's first abortive social-security scheme. They would probably have become effective together, save for the fact they were affected in different ways by war conditions. A movement towards the enactment of compulsory health insurance on a Dominion-wide scale was initiated as far back as twenty-five years ago, came prominently to the fore during the depression, and has attained virtual fruition during the war years.

The most comprehensive, all-embracing system of compulsory health insurance in the world—in the framing of which both the medical profession and the public, through representative bodies, have cooperated, and which apparently satisfies both—is ready for launching as soon as it is decided the time is propitious for bringing it before Parliament. The only reason it is not already functioning is because of the absence abroad of so many of Canada's doctors, nurses and other medical personnel and the heavy burden being carried by those remaining. The Minister of National Health and Welfare has, however, stated there is a possibility of the plan's going into operation on July 1, 1946, which reflected an optimistic view of the war situation that has been justified by recent events.

FAMILY ALLOWANCES

War conditions have not, however, stood in the way of Canada's enactment of a system of Family Allowances, in which the Dominion is a pioneer on the American continent. This measure is effective as of July 1 of this year, after which date every mother in Canada will receive a monthly check in respect of each of her children under the age of sixteen. Payments begin at \$5 a month for a child from six to ten, and reach \$8 a month in respect of children between thirteen and sixteen, rates being reduced for children after the fourth in a family.

This measure of aid for the rearing of children is extended to those in the wage-earning and small-income groups. It puts all families, regardless of financial status, on a basis of equality in the Government's concern for children, and removes the previous discrimination in favor of those in the income-tax-paying brackets, who benefited from tax exemptions on account of dependent progeny. Family allowances are expected to have beneficial and far-reaching effects in

Canada. They can scarcely fail to become a factor influencing the birthrate and raising the standards of health and nutrition in the less privileged classes, while the additional expenditure monthly of millions of dollars for the dozens of things children need must favorably affect the country's economy as a whole.

Canada's realization of the need to foster family life and provide for care of children may be gauged by the expenditure this measure will involve. In 1944, the child population of the Dominion was set at 3,409,911. This number was distributed among the various Provinces as follows: Prince Edward Island, 30,484; Nova Scotia, 179,559; New Brunswick, 155,329; Quebec, 1,133,137; Ontario, 988,933; Manitoba, 204,684; Saskatchewan, 288,821; Alberta, 243,547; British Columbia, 187,427. Even the early charge of "subsidization of one Province by another," because of the large number of French-Canadian children in proportion to general population, did not stop the measure's passage.

OLD-AGE PENSIONS

Another measure upon which the Government has been working for some time, and which the Minister of National Health and Welfare has said may be in effect by July 1, 1946, is a contributory system of old-age pensions. Old-age pensions have been payable in Canada since 1927 in respect of persons who have attained the age of seventy years and are not in receipt of an income of as much as \$365 a year. This is effected through arrangements with the Provinces, the Dominion Government reimbursing each Province to the extent of seventy-five per cent of Provincial disbursements. The maximum pension is \$240 a year.

The Government's declared intention is to increase the amount of old-age pensions now paid, and make them payable at a lower age and without proof of need. Under the plan, details of which have yet to be announced, every Canadian citizen will contribute and all will be covered.

Revolutionary changes in the lives of the common people of Canada are clearly forecast. For the first time they will be protected against the major material vicissitudes of existence—unemployment, sickness and dependent old age—and at the same time receive encouragement of a practical nature in the nationally valuable task of raising children. If all the measures provided for its well-being operate in the manner intended and anticipated, the new generation of Canadians should develop in an atmosphere very different from that which prevailed when the war first broke out, when the effects of the great depression were still being keenly and generally felt.

DEMOCRATIC REVOLUTION

This change will have come about in an orderly and democratic way. It is being effected through compulsory insurance and some redistribution of the national income, superimposed upon a system which is fundamentally that of free enterprise but in which the Federal Government owns one of the great transcontinental railway systems and the trans-Canada airlines and provides its own hydro and telephone systems, and where, at the same time, producers' and consumers' cooperatives have attained a very high degree of development and strongly impregnate the national economy. Trying to visualize Canada in the somewhat unpredictable days ahead, after the war has been won and she settles into what will unquestionably be a difficult era of peace, the picture is somewhat suggestive of the Scandinavian countries, whose varied economy has long been held up to the world for emulation.

Watching the trends, observing the fashion in which

forces ordinarily considered antagonistic have generally found it wise or expedient to cooperate or compromise, one apprehends no great threat from Revolutionary Socialism. The lessons of the depression and the war have been well learned. The Dominion has attempted to iron out certain inequalities and correct certain injustices which became obvious in the old order, but has no idea of rejecting the order entirely, preferring to preserve what is good and remedy the rest. There may still be much to be done, but much has been effected.

Until the depression threw these defects into high relief Canada was, by and large, a good country for the common man to live in. That period of deep dejection ushered in a new economic era. An earnest endeavor has been made to adjust the system to these new conditions. From all appearances, Canada should in the future continue to be a good country for the common man.

NO FUTURE?

ALINE T. ROTHE

IT WAS the last day of the school term in a "little red schoolhouse" deep in the heart of Texas and I, one of the teachers, was as thankful as the pupils.

After the pupils had been given their report cards, had dutifully said their "Goodbye, Teacher," and trooped joyously from the room to begin their long-awaited vacation, I closed the door and breathed a sigh of contentment at the soothing quiet as I gazed at the familiar furnishings of the room where I had spent so much of my time for the past few years. The now-empty rows of seats, the maps and charts and flags, my desk with its annual accumulation of pedagogical material, the blackboard with the last final examination questions still on it—all were silent reminders of a daily routine that is so often referred to as the "teacher's grind."

I erased the blackboard, and a quotation I had read and heard too many times for one with a typical 3-R complex flashed into my mind: "Those who can—do; those who cannot—teach."

The words echoing tauntingly in my mind, I sat down and began to clear my desk, discarding some of the material and throwing it into the waste-basket but keeping most of it for next term.

Next term. . . . Am I going to be back in this room teaching the same subject matter to a group of pupils, calling the roll, hearing their lessons, giving and grading tests, putting down alphabetic and numerical symbols after their names in a grade book again next term? In other words, is the "same old grind" in store for me? I asked myself as I assorted lesson plans, tardy and absentee blanks, and other "tools" of my trade.

Why, questioned a goading inner voice, don't you go somewhere and get yourself a different job, one with a decent salary and a future? You've been teaching for over a decade now, but despite that experience and a master's degree you're still making practically the same salary you made when you were a beginning teacher. . . . Aren't you getting tired of staying on here year after year, at the same old job and your pittance of a salary while so many of your former pupils are receiving almost fabulous salaries in defense jobs and in the business world. . . ? Why don't you get a good-paying defense job, as so many other teachers have? Don't you realize you're in a rut—that you have a job with no future?

Yes, there was no doubt about it, I was definitely in a rut, I reflected, as I moved to my locker and started taking out book-reports, term-themes and notebooks, filed each semester for the ever-impending visit of a State academic supervisor. At the bottom of the last shelf was a copy of the school yearbook for the preceding year, and the last to be published by the local school for the duration. I picked up the book and thumbed through its pages, remembering the worry and hard work that I, the faculty adviser for it, had undergone in helping to raise money for it and getting it engraved, printed and bound. A 100-page book I had been responsible for, in addition to my daily duties in dispensing the "3R's"—and all for such a small salary.

Seventeen of the pages consisted of pictures of former students in the armed forces. Only a short while before, I recalled as I gazed at each picture, these service men were local high-school boys sitting in classrooms. . . . Most of them had played football. Now they were on Uncle Sam's Team, manning planes and ships and tanks. Pictured on the pages were representatives in every major land- and sea-battle since Pearl Harbor. A number were now gold stars on the school's Roll of Honor. Others were missing in action or prisoners of war.

There was the smiling likeness of young Wilson, now a sailor, with whom I had talked while he was home on furlough after spending twelve days on a raft in the Atlantic when his ship was torpedoed and sunk. He had had the courage to perform an emergency operation, without previous medical experience, to save the life of one of his injured companions on the raft. And to help keep his mind off a seemingly hopeless situation as day after day passed with no rescue in sight, he told me that thinking of the classics he had studied in my course in English literature had been comforting.

Near Wilson's picture was the smiling countenance of 19-year-old George, tail-gunner on a Flying Fortress, veteran of nearly a hundred missions over occupied Europe but now a prisoner of war, who visited my schoolroom on his last furlough home and told me he took his yearbook along for company on his missions.

There were the pictures of Joe and Bobbie and others in the vastness of the Pacific who had written home for their yearbooks, a tangible reminder of democratic education and one of the many things they were fighting for on our many battlefronts.

There they were, 150 pairs of fearless, unquestioning eyes staring back at me from that book in my hand. Youths—but veterans among them who had spilled blood at Pearl Harbor and strange far islands in the Pacific. Some of them had gone down forever in planes, others had stuck to their posts to the last on the *Lexington* and the *Hornet*, or had raced toward the enemy across beachheads at Sicily, Italy, Normandy—and others had fought across the Rhine, in the Philippines, Iwo Jima. Lads who only a brief time before had sat in my classroom, repeating the Pledge to the Flag, listening to me reading the immortal "Gettysburg Address," and reciting "The American's Creed."

I closed the book and began storing material in the locker for next term. Had a selfish inner voice told me that I had a job with no future; when, in reality, I had a national defense job of prime importance, dealing with the greatest assets any worker could possibly have: helping to mold the ideals of the young Americans who are to ensure America's tomorrows?

Yes, I am beginning to realize, I have an important job—a defense job with a future—and with payment in intrinsic values that mean more than a salary.

WHERE WILL THE UNCIO HEADQUARTERS BE?

MELANIE STAERK

IN COMPARISON with some of the serious questions that confront the future United Nations organization, that of the location of its permanent headquarters is an insignificant one. Yet it is not without some interest and importance.

In a sense, this headquarters will be the capital of the world. We know from the history of a number of countries what protracted controversies can arise over the selection of their capital cities. The capital of the thirteen American States was at New York and Philadelphia before it was permanently fixed at Washington, D. C.; the rebellious Southern States set up their own for a while at Richmond, Virginia. People have certain ideas about what constitutes the best place for a capital city. Often one thinks it ought to be centrally located, easily accessible from all parts of the country, but that is in fact not always the case. It ought to have certain facilities of accommodation and sustenance for the accumulated population it will attract. Much valued are psychological advantages, such as strong associations with important or heroic events in the country's history. Political considerations enter into the decision, too; often a city is made the seat of the government by way of a bargaining point in a political compromise that was difficult to obtain. Such was the case in the selection of Washington as the capital of the United States. Sometimes, in other words, a place is made the capital not because it has prestige, but because it is to be given prestige.

The first twentieth-century League of Nations fixed its headquarters at Geneva, Switzerland. A surprising choice, for it was clear that Switzerland was going to occupy a special, if any, place in the League of Nations, arising from the conflict between its status of neutrality, which it never had any intention of giving up, and its desire to join the League. But Geneva was centrally located in Europe, the way the balance of power was then arranged. Also it was known as beautiful to those who had to make the decision, and for some time past it had been a center of international education and tourism.

After the war it was felt that neutral ground was better than any other, in spite of the legal difficulties involved. Such a choice eliminated possible rivalries or animosities between the ex-belligerents. Geneva, Switzerland, was politically colorless. It was nobody's and everybody's place. Finally, it had some associations with the idea of international organization for peace and humanity through the International Red Cross which was born and operated from there. So Geneva was chosen, and the grounds of the League were given extraterritorial status. A large hotel was acquired and transformed into the Secretariat; later, costly and imposing buildings were erected on the basis of a contest among the world's most famous architects. Those buildings still stand, idle for the most part, empty and unused, waiting to see what is going to happen to them.

Now the United Nations Organization is being born and is looking for a place in which to settle down to its everyday life.

There is, of course, the possibility of a dispersion of the various organs and agencies of the United Nations in different places. This was to an extent the case under the old League system. The World Court was at the Hague, the Bank for International Settlements at Basle, the Council held its sessions in various places. But the meetings of the Assem-

bly and the general administrative headquarters were at Geneva. One might think that quite possibly Geneva would be picked again. But at present that appears improbable.

It has been said that the very name of it is associated with a deep and unpleasant impression of *failure*. The United Nations is going to be something new and better, and it should not start off physically where the wreck of the first attempt lies visibly documented.

OBJECTIONS TO GENEVA

The Americans, it is said, do not like Geneva now because they never liked it in the first place. It was the outcome of Versailles and scorned as such. (That was not the impression one got from a visit there in the heyday of the League. Americans were all over the place—students, newspaper correspondents, observers, occasional delegates to certain conferences—and they were the most enthusiastic crowd).

The Russians do not like Geneva since it is there that Russia was expelled from the League in 1939 because she made war on Finland. What is more, they have a grudge against Switzerland. Though Switzerland was one of the first countries to extend diplomatic recognition to the Russia of the Soviets, it broke relations with the USSR soon afterwards when it was suspected that the Moscow-directed Communists had something to do with the serious threat of a general strike. To make matters worse, a Soviet delegate to an international conference at Lausanne was assassinated by a young Swiss, who thus revenged himself for the execution of his parents in Russia. Swiss courts acquitted him. Moscow has not forgotten, and now has the power to make the resentment effective.

Officially, more objective grounds are offered for the rejection of Geneva as the United Nations headquarters. They relate to Swiss neutrality. Owing to this, it is said, Switzerland will either not wish to, or not be allowed to join the United Nations Organization. The concept and practice of neutrality has become quite discredited in the course of the war. This shift in sentiment has come about not only because in recent years some neutrals have not always very scrupulously fulfilled their duties as established in international law and custom, not only because the shield of neutrality has been found wanting as a protection against aggression, but mostly because in the light of up-to-date ideas about collective security there is an obligation for all decent "peace-loving" nations not to stand aside, but to chip in and participate in the enforcement of the collective-security system—an obligation incompatible with neutrality, which now seems to have become both logically and morally untenable.

This is not the place to explain why the Swiss remain attached to their centuries-old and really quite peculiar neutrality. The indications are that the little country will stand on its neutrality until further notice, if necessary in the face of universal astonishment and disapproval. In the first League the Swiss, after long and almost unsuccessful negotiations at Versailles, obtained a special permission to combine membership with maintenance of their neutrality, i.e., abstinence from participation in military sanctions. It seems doubtful that they could obtain such a permission from the new league, unless some change of heart takes place within the next few years, either on that part of the Swiss or the members of the Security Council. The new league will not recognize the legality of neutrality; neutrals are now considered by many as morally more or less suspect, and/or rather stupid. For this reason it is doubtful that the new league will make its headquarters on neutral ground—unless some ground be neutralized by joint action of the United

Nations for the specific purpose of making it the organization's headquarters—such as Vienna, or the whole of Austria.

The Russians are said to favor Prague or Vienna. As we now know, they like to have as many things as possible within their sphere of influence, and Vienna, geographically and politically, bids fair to be pretty fully within the Russian orbit. Vienna will be central in the new Europe that now seems to emerge from the aftermath of the war. The center of Europe, politically, has shifted east. Perhaps the Western Allies will favor Vienna, too, for that very reason. It would give them a sort of foothold, or observation post, in that new Europe. Vienna, attractive physically and culturally, is said to offer all the necessary building facilities. Moreover, from the point of view of Vienna's own interest, it might be a good thing to have the United Nations capital there. Austria has been badly off economically since she was established as an independent country after the last war; she could more than well use the income that would arise from having the United Nations headquarters there. She would get all the diplomatic and tourist trade that Geneva had in the days of the old League, which tourist trade in turn develops other activities, such as educational institutions. However, Vienna is a very large city, with about two million inhabitants, and the question as to whether making it the world capital would solve Austria's economic problems would bear some investigation.

Finally, some city in the United States has been proposed. Philadelphia, for instance. That city sent an unofficial delegation to San Francisco for the express purpose of exploring such possibilities and to spread propaganda for the idea. The local Philadelphia *Record* did its best to boost the project, and many inhabitants of the town immediately began speculating hopefully as to what the honor would do to Philadelphia's physical appearance and local politics—both of which are in need of repair. The idea of having the capital in the United States is a good one for two reasons: it might tend to break down further American isolationist feeling and give American citizenry an awareness of personal concern in the international organization. More recently, San Francisco has been mentioned. Having been the seat of the conference which made the Charter of the United Nations, this city may have a certain psychological advantage over the others in the race for the new league's capital. But is it probable that this capital will be placed in the territory of one of the Big Three, Four or Five?

How would Americans feel about its being laid in Kiev, let us say, or Manchester, or Lyons? They would feel that that would give it too Russian, too English, too French an air, make it subject to undue foreign influence. And so the Russians would feel about the capital being in the United States. Too exclusively American, too far away—unless they, in their turn, would welcome an "observation post" within the American sphere. Although the final outcome of the controversy it still uncertain, it seems likely that some politically and geographically "middle" location will be compromised on, some place not within the physical boundaries of any one of the Big Three.

SCIENCE NOTES

PSYCHOLOGY IS SHOWING an increased interest in senescence and its retardation, because the proportions of our population have changed and will change much more. Today there are nine millions in the "65 and over" bracket; by 1980, according to pre-war trends, the same group will have reached the 26,000,000 mark. We are becoming a race

of oldsters, thanks to decreasing immigration, successful birth-control propaganda and other causes.

Interestingly enough, senescence is nature's telling proof of the difference between purely biological or physiological functions and our spiritual faculties. The more dependent a particular function is upon the biological or physiological, the more impairment it suffers with age. The converse holds for the spiritual functions of man.

Man is physically at his best at twenty-five. From then until forty-five, there is a slow decline, which accelerates from forty-five to fifty-five. Thereupon a more rapid decline sets in. This depletion of vigor is partly due to neglect or abuse of our physical condition and thus not a purely biological phenomenon. The first intimations of biological aging arise from decrements in motor ability, sexual changes in middle life, differences in blood circulation and metabolic activity. Reaction time tends to slow up. Sensory acuity deteriorates. But these latter impairments seem to be conditioned by loss of interest and motivation.

Immediate memory pays its toll to the years, but not so our memory for old and cherished experiences. Thorndike estimates that actual learning ability decreases at the rate of one per cent per year after twenty-five. Here again, shrinkage of interests, "mental adhesions," or a closed mind, may make the loss anything but purely physical deterioration.

On the other hand, reasoning ability, judgment and will-activity do not suffer direct impairment with age; in fact, they tend to increase. However, this consummation is perhaps best achieved in those who have sustained their intellectual and volitional life at a high level and kept themselves receptive to new ideas and interests.

In general, there seems to be an integration and consolidation of interests with increased age. But this desired result is not always achieved. The forties may be a very unstable period, where "ought" goals have not been attained. Important as is the integration of interests, it has its drawbacks when it results in a closed mind and precludes adjustment. Retardation of this latter effect and methods of accomplishing it will engage the future attention of psychologists.

Established interests of a more spiritual type provide compensations for the loss of bodily vigor with the years. Mother Janet Stuart showed herself a shrewd psychologist in her remark that the faces of fifty and over ought to make affirmations that reflect that calm and peace of soul which is the fruit of hard-earned victory over self and triumph over difficulties and failure. The thwarting of instincts—even as imperious as that of sex—need not lead to the feeling of frustration, where higher ideals, such as chastity, provide the motivation. Paul de Kruif pleads the cause of those who have never learned the higher compensations, who never outgrew their early capitulation to the senses.

What religion can do to elevate and crown a life with serene wisdom, to lift to new horizons, is well known. All the sadder is it to realize how empty and unfulfilled a life can be without benefit of religion or with retarded notions of God. Barring cases of organic involvement, Jung declared that all his mental patients over thirty-five owed their predicament to an ignorance of what religion could give them.

The retardation of the effects of old age, which psychologists hope to achieve in part, will largely depend on the psychologist's ability to re-motivate the aging for new enterprise, to help them to open their minds to new interests, to train them to new skills within their competence, to capitalize their wisdom. This will be the task of counselors to our aging and adult population. Surprising results have been achieved thus far and more will be attained in the years ahead.

HUGH J. BIHLER

V-J DAY—AND AFTER

IN THE HISTORY of our country the voice of the people was never more surely unanimous than in the uproarious approval with which it greeted the news, on August 14, 1945, that the most frightful of all world wars had come to a victorious close. From every Christian heart in the land arose a spontaneous prayer of thanksgiving to God for the peace that had come far sooner than we had dared to hope, and on terms most favorable to the cause for which we had fought.

In the popular demonstrations of joy which everywhere marked the first days of the peace, one could sense a definite reserve, a temperance and a moderation whose explanation everyone could find in his own heart. None of us could forget that the peace we celebrated had been dearly bought in the blood and suffering of our finest youth. In many an American home the bill for our victory will be daily charged against bereaved hearts in which patriotic pride will uphold, without lightening, a lifelong sadness.

The joy of the peace is tempered, too, by the tremendous burden of responsibility which we must now bear before a war-wounded world. Europe, whence arose our civilization, lies stricken under every conceivable disaster—present famine and homelessness, political chaos, social anarchy and the threat of a Godless Communism which, like a rapacious vulture, keeps unblinking vigil upon the blasted bough of human dignity. In the Orient the intricate problems we are heir to, involving native aspirations for human equality countered by the competitive greed of some of their "liberators," are still further complicated by the spirit of "Asia for the Asiatics" with which Japanese propaganda thought to unite the East. Then the strength we can muster to meet our grave responsibilities is threatened at home by the possibility of financial inflation and a showdown conflict between capital and labor attendant upon, or growing out of, the process of reconversion.

The litany of our problems, while it moderates our present joy, does not relieve our obligation, and we must not relax the fighting spirit with which we now go forward together toward its solution. The most vicious enemy of this spirit will always be the uninformed, cynical attitude of those who with a smug pretense to some higher (non-existent) wisdom presume to corrode every constructive effort in the acid of defeatism. If ever any indulged it, Catholics must now forever forswear this "nihilist perfectionism." Heirs and trustees of mature wisdom and guardians of the rich tradition of 2,500 years of civilization, surely we have no part with the adolescent mind intoxicated with the discovery, made yesterday, that human beings, even great leaders, can make mistakes, and that there is often a lamentable lag between our aims and their realization. From our Faith, and in the book of human experience, we learned long ago of human insufficiency—but in the one place and in the other we learned also to pour out our best prayers and efforts that "Thy will be done on earth as it is in Heaven," that "someday there may be but one flock and one Shepherd."

This means, today, that we must cooperate wholeheartedly in the effort to bring a true peace into the world. Peace is the outcome and the splendor of justice. Our enemies strove to construct a sort of peace. They built upon injustice—upon the denial and suppression of man's obligation to God and of his consequent dignity and his rights as an inviolable person endowed with an eternal destiny. Our task is to rebuild upon a foundation of justice, on the principle of giving to every man, and to every nation, his due within an

order which regards the human person as the supreme value for whose welfare and happiness the State is but one, and not the most important, instrument.

If our efforts to construct a true peace are to be completely availing to justice, we must add charity. Why? Because human justice, lacking Divine wisdom, must weight its scales with mercy if it hopes to establish proportions right in the eyes of Him Who reads the hearts of men and Who some day will judge us all. This does not mean a "soft peace." It means, in reality, the hardest peace of all—the kind that will outlast present bitterness and hatreds, and petty, self-serving aims, to become the binding spirit in a world made "one world" in the only possible way—through justice and charity.

PEACE IN THE ORIENT

IF THE ATLANTIC CHARTER contained a formula for a just peace settlement and a peaceful, prosperous world, what happened at Yalta and Potsdam can arouse only misgivings about the future. Stripped of verbiage, the fact is that at Yalta the late President Roosevelt was forced, by the grim necessities of war, to accept certain arrangements in Eastern Europe which flagrantly violated the great principles of the Charter. While the final settlement of the European war has yet to be made, enough has happened already to show that power politics, not justice, will dictate the terms.

On the principle that half a loaf is better than none at all, President Truman must now use all the prestige of the most powerful nation in the world to assure a fair and lasting settlement in the Far East. At Cairo, the late President Roosevelt, Generalissimo Chiang Kai-shek and former Prime Minister Churchill agreed that "all the territories Japan has stolen from the Chinese, such as Manchuria, Formosa and the Pescadores, shall be restored to the Republic of China." They announced also that "in due course Korea shall become free and independent."

These promises must be faithfully and literally fulfilled. There must be, to speak plainly, no repetition in Manchuria or Korea of the Polish betrayal, as there would be if Soviet Russia were permitted, at the expense of China and Korea, to form a *cordon sanitaire* on her Asiatic frontier.

And there is something more. In the Cairo Declaration, the future of Hongkong was passed over in ominous silence. It is whispered about that Churchill and Chiang Kai-shek clashed bitterly over this key port on the South China coast, and that Roosevelt strove earnestly, but ineffectually, to arbitrate the issue. In reality, there is no issue. Britain, despite any past agreement, has no right that we can see to hold Hongkong. She has financial claims, of course, arising out of her development of the port. Once these claims are adjudicated, she must be invited politely but firmly to move out.

These are the minimum requirements for a just peace in the Orient. Unless the United States, which has borne the brunt of the fighting against Japan, insists on this, the British from the south and the Russians from the north will be free to maneuver for influence in war-torn, disunited China. From such maneuvering to a clash of rival imperialisms is a step easily negotiated, and in the Orient a clash of rival imperialisms means war. It is a war that cannot be

prevented by the new United Nations Charter, since both Britain and Russia, as major Powers, can veto any action against themselves. If we act firmly now, while we have the power, we may avoid another bloodbath a generation hence. Let the Four Freedoms, the Atlantic Charter and the Cairo Declaration be the basis of the peace which we write in the East.

WHAT KIND OF DEFENSE?

OUR CONTENTION, repeated many times over, that universal military training does not answer the needs of our future national defense, has been strengthened by each new development in warfare since 1940—by the tremendous progress of air power, the perfecting of radar, the invention of rocket bombs and now beyond all doubt by the awesome power of the atomic bomb.

What has been needed all along, and must at least be sketched in the near future, is an over-all defense plan. Such a plan will wisely take into view not only the ideals of the United Nations Charter but the hard facts learned in the war that has just ended. If this is done, the guiding principles of national defense will be chiefly two: the possibility as well as the supreme necessity of choking off at its source any threat of another world war, and a realistic, but not militaristic, concern for keeping the techniques of defense and the quality of our armed forces so perfect and up to date as to be ready for any eventuality.

Nor is there any real contradiction between these two principles of national defense. If as a great nation we give complete and continuous support to the first principle, the second will be seen as but supplementing and strengthening it. This will be the more certain if we respect the lesson taught by the atomic bomb. For whatever terrors it holds in other respects, it undoubtedly has shattered faith in the omnipotence of universal conscription in peacetime, which over the centuries has bred far more aggressions than it has killed. Planning for preparedness will henceforth be different and it will aim at the control as much as at the development of weapons of war.

In the *New York Times* for August 13, Hanson Baldwin sketched against the vast technological advances of the war the form he thinks our future defense policies must take. What he feels sure of is that we must challenge our strategic assumptions of the past and re-study our entire defense program. To this end he emphasizes the suggestion made more than once in recent debates on universal military training, that the President or Congress set up a civilian commission, with technical advisers from the military services and other branches of Government, to make a comprehensive and objective survey of all aspects of postwar national defense. "For such a study—made in the full light of the explosion at Hiroshima heard 'round the world—will do more than save us billions in defense costs and in wasted effort." It will save us, for one thing, from mapping a military policy unrelated to, or in conflict with, the foreign policy we are committed to by the United Nations Organization.

To this sensible proposal we hope Congress will give ready consent. The continuance of hearings on peacetime conscription would be to waste time on determining whether we want to waste billions of dollars on an outmoded defense system.

HOME SECURITY

THAT THE FINAL VICTORY over Japan was announced on the tenth anniversary of the Social Security Act is of course a coincidence. The relationship, however, of a national social-security program to our peacetime economy and to world peace is by no means coincidental. President Truman stressed this relationship in a statement commemorating the anniversary of the Act:

True social security must consist of rights which are earned rights—guaranteed by the law of the land. Only that kind of social security is worthy of the men and women who have fought and are now fighting to preserve the heritage and the future of America.

Those who regard all social security as an infringement on the rights of competitive enterprise and individual initiative will quarrel with the President's statement. But most Americans will agree there is a connection between social security and true democratic living in a modern industrial society. They too realize that "social security has already become an essential part of the American way of life."

Self-respecting citizens—the vast majority—have no desire to be wards of the state or recipients of a dole. What they want is security in obtaining the necessities of life—food, clothing, shelter and essential medical care—in a manner consonant with their dignity as human beings. Recalling the depression and looking forward to reconversion, they lack this sense of security. Yet even full employment would not solve the economic problems of widows and orphans, the aged, the sick and disabled. These are all within the scope of a program whose aim is to bring to Americans that "freedom from want" essential to political freedom.

Far from being a threat to private property and personal liberties, a carefully thought-out and well administered social-security program can be a bulwark against the collectivized economy associated with Communism. In this way the liberal elements in capitalistic society have striven to find a middle path between the miseries of individualistic insecurity and totalitarian regimentation.

The present Social Security Act is merely an American counterpart of foreign legislation existing for many years. Great Britain's old-age pension law, for instance, dates back to 1908, and its compulsory unemployment- and health-insurance system to 1912.

President Roosevelt's signature made the American program a law on August 14, 1935. Commenting editorially, *AMERICA*, expressing doubts as to constitutionality, said:

If legislation can reduce human misery to a minimum, this Social Security Act is what we have been asking for years. There is no one who does not sympathize with its purposes. . . . Any method which will at once lighten this burden, and provide a larger and more Christian measure of relief for all in need, is to be welcomed.

Today Americans no longer doubt the right of Congress to provide for national welfare in this way. They are now primarily interested in perfecting the Act and extending its coverage to domestic and agricultural workers, the self-employed and the employees of charitable institutions. Some desire also that the expanded program should include compulsory health insurance—not to be confused with socialized medicine—and a national unemployment-compensation system. When Congress reconvenes in September and takes up the Social Security Amendments of 1945—the Wagner-Murray-Dingell Bill—an enlightened public opinion must aid it in its task.

LITERATURE AND ART

LITERATURE AND CULTURAL INITIATIVE

WALTER J. ONG

(Continued from last week.)

WHEN AN OVERVIEW of work in the Catholic tradition gives the impression that this work is artistically derivative in a pejorative sense, if this impression means anything worth while at all, it means that there is no wave-front in Catholic literature and art, no wave-front distinctively Catholic, that instead of exhibiting itself the way a vertical section of contemporary literature normally should—as mostly parasitic with a tiny front of work artistically significant—Catholic literature and art charts parasitic lock, stock and barrel.

We can put aside a few individual instances such as Evelyn Waugh or Graham Greene, for, first of all, their places might be disputed—although certainly they are somewhere near the front—and, secondly and more importantly, they are converts who have come to be where they are *via* a non-Catholic tradition, from which even their freshness of insight into Catholic truth derives. Indeed, the large number of converts among the English-speaking Catholic writers with the most nearly plausible pretensions to significance shows how the Catholic tradition itself thins out near the front. Even Hopkins' case is significant. Although it was within the Society of Jesus that he developed from mediocrity to become one of the almost solitary Catholic front-line figures of recent years in the English-speaking world, he always drew heavily on sensibilities formed in the Protestant world of Oxford.

It is likely that the genuinely significant front-line work may soon be firmly and permanently grafted onto the Catholic literary tradition under the auspices of men like Waugh or Greene or Hopkins. But taking the strictly Catholic tradition as it still is, it seems that, outside France, Catholic literature and art is pretty well given over to all-out parasitism. This may not have been true in certain sectors of pre-Nazi Germany. Certainly it is true in the English-speaking world. Here Catholic art and literature are habitually parasitic to the very depths of their bones. The reason is not far to seek. The Catholic cultural tradition is parasitic because it has been so long on the defensive. As defensive, its insight is not allowed to develop the objective keenness required for significant art. The beleaguered controversialist is not likely to go over the terrain with Jamesian meticulousness and responsiveness. Rather, his instincts are to pick up anything he can lay his hands on and throw it. Recently in the *Kenyon Review*, Dr. H. Marshall McLuhan put it another way when, with an admirable objectivity, he admitted for us all that we have inevitably developed multiple mental squints.

In so far as they have participated in the intellectual life of the past few centuries, Catholics have most often had their eyes fixed on truth not directly but obliquely. Their direct gaze has been focused on their adversaries. And yet, as Father Doyle has pointed out, it is "on the whole, the unsatisfied striving for Truth that stimulates the human spirit to great endeavor." Art which is genuinely significant has always drawn heavily on the most daring and active intellectual front of its milieu. The significant artist must

be at the front, must know the striving for Truth (sometimes misguided, often unsuccessful, often badly prejudiced, but in some measure striving: it is the striving that counts), must know this striving as it is still unsatisfied, as it is working itself out. There is no time here to attempt an explanation of why this is: one would have to examine in detail the condition of poetic or artistic knowledge, especially the characteristic of this knowledge or experience which M. Maritain in a recent issue of the *Review of Politics* calls its "germinal virtuality."

With or without an explanation, the fact is that unless they exploit the crucial points at which an age comes into contact with reality, literature and art wither away. It is, for instance, the abiding weakness of the great bulk of nineteenth-century poetry that it was unable—perhaps not through its own fault—to exploit or commandeer the really major interests of the century: the industrial revolution, evolutionism, materialism, the first movements of the managerial revolution. The poetry of the period for the most part could not effectively put itself into immediate touch with such things—the great gap, for instance, between the quite live practical interests of William Morris and his poetry has frequently been pointed out—or when it tried to put itself in touch with them, it was reduced to what Mr. Stewart W. Holmes now calls the "semantic stuttering" of Browning.

It has been somewhat fashionable to cite the cases of certain authors to imply, in contradiction to the view here advanced, that art and literature often turn out significant products after the hunt for truth is all over with and the meat has long dried at the fire. The case of Dante is a favorite. It is a fashionable and pious myth that Dante's *Divina Commedia* is equivalently a redaction of Saint Thomas' *Summa Theologica*, where Dante found the truths of Revelation done up in neat little bundles waiting to be processed by him for those who preferred the truths in *terza-rima*. But a more steadfast scrutiny reveals the *Divina Commedia* rather as a product distilled off when the *Summa* was quite unbundled and was being *used*, being put into solution with the courtly love tradition—itsself quite foreign to the *Summa* and just recently come over, as Mr. Christopher Dawson believes, from the Moslems. Dante was on hand where Christian theology was reacting on the Moslem product at the intellectual front of his medieval world. Indeed, he was helping bring about the reaction.

The way it has been lately, almost no English-speaking Catholic artist or writer would be doing anything like this at all. The Catholic artist or writer would not be at the front touching off anything new. Why? Because being automatically on the defensive as a representative of an outlaw culture, he has been kept busy learning what the latest issues were and how they would be used against him. He has had little interest in creating new ones. He has watched suspiciously as the stuff of significant art has been passed on from the front to the parasitic areas. As Freud has been exploited by James Joyce and filtered down through Virginia Woolf to be drained off by any number of lesser writers for the ordinary consumer, unable or unwilling to go to the headwaters of Helicon and well satisfied to take his stuff bottled and thirty years old. As the subconscious ordering sponsored eighty years ago by the *Symbolistes* becomes a commonplace of the dizzy worlds filmed today by Walt Disney. As the post-Copernican cosmos, after several cen-

turies of vagrancy in the intellectual world, finds itself teamed with Christian theology and working in literary harness for Mr. C. S. Lewis. As the experiments of William James are passed on to whole droves of writers by Gertrude Stein. As all the artistic theories of the past eighty years converge in the gaucheries of vulgar secular and religious art. Back here in the parasitic areas, where the issues are static and a weather eye can be kept on the enemy, the Catholic artist has been bustling around, applying himself perforce not to the pursuit of truth but to the examination of other people's opinions about it.

Moreover, the most intelligent of the Catholic artists and writers, the ones who might well have become significant, have had their taste for more direct experiential acquisition of truth allayed by the fact that through their Faith they were in possession of the Truth Who consummates all truths. Admittedly, theirs was but a twilight possession. The light of faith is but a dim light for seeing, for understanding. But the grasp of Truth which Faith gives is "firm beyond all other things" (*super omnia firmus*).

It has sometimes been urged that Catholic art and literature is unproductive precisely because this possession of the Supreme Truth by Faith kills off the desire for further knowledge—makes insipid and indeed impossible the "unsatisfied striving for Truth." But because of the darkness inherent in cognition by Faith, this is hardly so. Faith itself tantalizes the intellect more than it satisfies: for every question it answers, it poses a much deeper and a more teasing and urgent one, as every theologian appreciates. Indeed, one with the slightest nose for the material of poetry can be driven to the brink of madness by the savor in the work of the great theorists of theology such as Saint Thomas or Maurice de la Taille. Some of Hopkins' most racking passages are dependent on this sort of thing.

But the normal effects of Faith on the mind have lately not been free to make themselves felt, for the mind has been kept on the defensive in theology, too. The defensive case of mind has until recent years to a great extent kept theology from the kind of independent curiosity and research which creates a major intellectual front. The knots tied in the theologians' muscles by the strenuous controversies growing out of the Reformation have been long in loosing, and theologians' movements have until recently hardly been free enough to count. And when individual theologians have managed to move toward forming a live, self-sustaining intellectual front, the movement has been neglected by Catholic artists almost to a man as, under sheer force of habit, they turned back from the front to hunt up theological material so rusted with terminology and mangled by the careless fingers of a purely hand-me-down teaching tradition that it manifested little affinity with what is rooted up by a mind in earnest pursuit of its quarry.

All this would hardly be worth putting down were there not some way out. It seems to me that there is, and that the way is even now in sight. Matters are much better now. But the literary condition is only symptomatic of a larger cultural condition. American Catholic culture needs more and more attention *at the top*. Moreover, it is useless to try to attend to the top from below. Only men at the top can even envision what moves are necessary. We need such men. The recipe which M. Gilson has stated so modestly, but with all the assurance which the formed conviction of such a man can warrant, deserves to be shouted from every corner:

We need men like Saint Albert the Great, men who have the practice of studying *against* no one, but for God. Men who simply *want to know*.

We need such men in every field of knowledge. Nothing but good can come from the objective, humble, downright pursuit of truth. Let the chips fall where they may.

It seems to me that the time is now ripe. The influence of M. Gilson and others on this continent is living evidence that we have already begun. There is other evidence, too, in our schools. But almost everything will depend on the genuine intellectual enterprise of our colleges and universities after the war. These schools are not the whole of our culture. But they largely govern developments, or at least are in a position to make or break those who do or will. And only in so far as we develop a Catholic intellectual life which is not parasitic in its higher reaches shall we be able to support a literature which in its own right as literature is of prime importance.

BOOKS

APPROACHING FULL STATURE

BEHOLD YOUR KING. By Florence Marryne Bauer. The Bobbs-Merrill Co. \$2.75

AT LAST! Something for which there has been the proverbial crying need—a novel about Christ and the early Church to supplant *The Robe*, whose long popularity I have always thought was a sad and significant commentary on both our American literary taste and our muddle-headed religious thinking. But will this book really supplant *The Robe*? I fear not, for though it towers above Mr. Douglas' work, it has neither the glib facility of narrative nor the rather specious unctiousness that has kept *The Robe* among the best sellers for some years.

But this novel, by an author of whom I have never heard, is, nevertheless, a superior piece of work. I think it is marked particularly by an authenticity of tone that catches the customs and, above all, the psychology of the ancient Jewish world with remarkable fidelity. And this the author succeeds in achieving without having recourse to antique and archaic speech; the build of the dialog is, to be sure, not that of modern English, but the vocabulary is not precious and foreign. The narrative, though not so facily obvious as that of *The Robe*, is much more compact and convincing. Finally, the invention by which the main character, Jonathan, is drawn into the events of Christ's and the Apostles' lives, is deft and credible.

I shall say nothing of the story, as it follows the general theme now so well known through *The Robe*. What of the elements in which Catholic readers and reviewers will be most interested—the Divinity of Christ, the dogmas of the Faith? First of all, it must be remembered that the character of Christ unfolds in the story to the eyes of Jonathan, a young Pharisee, and of his more strict Pharisaical uncle and friends. It is only gradually, therefore, that they begin to see that Christ is a holy man, then a Prophet, then the suffering Messiah, then the Son of God—and even after the Resurrection they are still hoping that the establishment of His earthly Kingdom will soon be coming. Hence, we can expect no clear statement in the beginning of the book as to the real Personality of Christ.

Further, there is no watering-down of Christ's miracles here; the little daughter of Jairus is undoubtedly dead, Lazarus is without question dead and buried. The Resurrection is related as a fact. And quite apart from the strength of the narration in these passages, not a few of them have an emotional drive, a sincerity of belief, that is very moving.

Our Lady appears but briefly, and not too successfully, for her character is not deeply realized. She seems to be rather tentative in believing in the Resurrection, which comes as a surprise (and as an artistic defect, too), for one of the most touching passages in the book is her standing at the foot of the Cross and raising her eyes to say "softly, reverently, to Jesus: 'Immanuel, my kinsman-redeemer.'"

The story perhaps puts too much emphasis on Bar Abbas

Benziger's
U. S. A. LITURGICAL EDITIONS

MISSAL Latin Hand
For Seminarians - Small
Portable Altars, etc.
4 1/2 x 7"
6-3003, Imitation leather,
red edges \$4.75
6-3023, American
leather, gold edges 7.50
6-3021, For Altar Use 8.50
6-4017, Turkey Morocco
leather, gold edges 10.00

MISSAL Size Octavo
For Chapels, Church
Side Altars - 7 x 10"
12-312, Black Imit. leather,
gold edges \$15.00
12-326, Red Sheepskin leather,
gold edges 20.00
12-417, Red Morocco leather,
gold edges 25.00

MISSAL Large Quarto
For Main Altar Use
Very Large Type
9 x 12 1/2"
8-212, Black Imitation
leather, gold edges \$30.00
8-316, Black Sheepskin
leather, gold edges 35.00
8-326, Red Sheepskin
leather, gold edges 37.00
8-417, Red Morocco
leather, gold edges 40.00

MISSAL Large Quarto
For Church Altar Use
Large Type - 8 x 11"
6-212, Black Imit. leather,
gold edges \$75.00
6-316, Black Sheepskin
leather, gold edges 90.00
6-326, Red Sheepskin
leather, gold edges 92.00
6-417, Red Morocco
leather, gold edges 95.00

BREVARIUM ROMANUM
18mo, Pocket Size
4 x 6 1/2" - 4 vols.
5-3023, Black Morocco
leather, gold edges \$25.00
5-4018, Black Sheepskin
leather, gold edges 30.00
5-4025, Black Goatskin,
gold edges 35.00

BREVARIUM ROMANUM
12mo, Large Size
4 1/2 x 7" - 3 vols.
Third Printing
7-3023, Black Morocco
leather, gold edges \$32.00
7-4018, Black Sheepskin
leather, gold edges 35.00
7-4025, Black Goatskin,
gold edges 40.00

RITUALE ROMANUM
With U. S. A. Supplement
12mo, 4 1/2 x 7"
11-2001, India tint paper,
imit. leather, red edges \$4.50
11-3023, India tint paper,
American Morocco, gold edges 7.50
11-4017, India tint paper,
Goatskin Morocco, gold edges 10.00
Contains all Ceremonies that
are not in the Missal.

HAND RITUALS
5 x 7 1/2"
Baptismal Ritual
Imitation leather \$3.00
7 1/2 x 10 1/2"
Marriage Ritual
Imitation leather 4.00
Imitation leather 4.00
Altar Prayers
Imitation leather 3.50

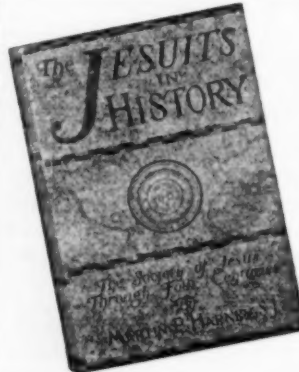
THE RACCOLTA
Official Edition
Authorized by the Holy
See - 12mo, 4 1/2 x 7"
New English translation of
Incidental Prayers and Devotions
of the Church. 700
pages. Printed in red and
black. All the indulgences of
prayers in the Raccolta can be
gained for Souls in Purgatory.
Imitation leather, red edges,
bound \$5.00

LITTLE OFFICE OF THE BLESSED VIRGIN
Latin with English Rubrics - For Sisters
100-3023 R, American Morocco, red edges \$2.75
100-3023 C, American Morocco, gold edges 3.00
100-4017 R, Turkey Morocco, red edges 3.75
100-4017 C, Turkey Morocco, gold edges 4.00
Edition for Priests - Office Only
100-3023 R, American Morocco, red edges \$2.25
100-3023 C, American Morocco, gold edges 2.50
100-4017 C, Turkey Morocco, gold edges 2.50

Printers to the Holy Apostolic See and the Sacred Congregation of Rites
BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.

HOLY BIBLE DOUAY - RHEIMS
CHALLONER VERSION
1,300 pages. 14 colored maps. Family record.
\$2.75 to \$15.00. Send for circular AB343.
33 Barclay St. **C. WILDERMANN CO.** New York 8, N. Y.
THE DOUAY BIBLE HOUSE

THE NEWMAN BOOKSHOP—Catholic Booksellers
Westminster, Md., and 826 Newton Street, Brookland, D. C.
Catholic and Secular Books of All Publishers Promptly Supplied.
Best Library Discounts to All Catholic Institutions. Secondhand
Catholic Books Bought and Sold. Catholic Libraries Purchased for
Cash. Catalogues issued monthly to Reverend Clergy and Religious.



**THE JESUITS
IN HISTORY**

By
Martin P. Harney, S.J.

List of Contents

1. The Historical Background
2. The Men
3. The Training of the Men
4. The Spiritual Exercises
5. Heroic Age
6. The New Order
7. Early Progress
8. Triumphs and Trials
9. The Protestant Tide
10. Education and Learning
11. The Foreign Mission Field
12. Steady Streams
13. Gathering Storms
14. Catastrophe
15. Interim and Restoration
16. European Revival
17. Overseas Expansion
18. Modern Schools

An American Jesuit tells the story of his order from the time of the Spanish Founder at Manresa to the American missionaries in the Philippines. The only complete, up-to-date, one-volume history in English. Marked by accurate scholarship, vivid narrative.

\$4.00

AN AMERICA PRESS PUBLICATION

(so spelled) as a rival Messiah. There are one or two little references to Christ's "brothers," but I can find no indication that the author takes the word in an unorthodox sense; in fact, she implies, at least, quite the opposite when she has Our Lady say that "His conception was miraculous, His birth like no other. . . ."

In short, this novel is quite extraordinarily successful. It offends no theological sense; it portrays Christ vividly, avoiding both mawkishness and all irreverence; it gives a splendid picture of the interior struggles the righteous Jews underwent to accept Christ; it follows the slow growth of belief in the Apostles and outlines without exaggeration, I feel, the human frailness on which Christ chose to build His Church.

I recommend this book most warmly. Its very few and minor defects will be more than abundantly outweighed by the atmosphere of deep spirituality and an authentic flavor of the times, which make it the best modern attempt I know in English to make Christ move, in full stature and dignity, through the pages of literature.

HAROLD C. GARDINER

PORTRAIT OF NIPPON

THE JAPANESE NATION. By John F. Embree. Farrar and Rinehart. \$3

AS APPEARED from frantic attempts at the beginning of the war to find civilians or service men who could speak Japanese, we could not even fight the Japanese unless we knew something about them. Still less can we ever hope to administer, after the war, this vast segment of the world's population unless we possess a clue to the historical influences which have formed them, the manner in which they are now governed, the customs which are dear to them, and the religious beliefs and unbeliefs that enter into their social lives.

Such a clue Dr. John F. Embree provides in handy form in his study of the Japanese nation. He was formerly area supervisor in the Far East Civil Affairs Training School at the University of Chicago, where he trained AMG officers for Japan. He is the son of the sociologist and author, Edwin Embree, and has lived and studied extensively in Japan. "Japanese attitudes," says Dr. Embree, "are the natural products of Japanese history, recent development and international contacts. . . . These attitudes will be facts to reckon with in the postwar world. These social attitudes are related to national behavior, and they cannot be changed by empty threats or even by military force."

There are certain things in our civilization which are incredibly repugnant to the Japanese. Our food and our habits of social intercourse repel. Contemplation, moreover, plays little part with us, while the Oriental makes ample provision for the business man or scholar who feels inclined to retire from the stream of events and spend his remaining days in solitude and meditation.

Less known to us are deeper elements of difference that are the inheritance of a very ancient civilization. Embree singles out three for special mention: the strong Japanese stress upon the family, with its ramifications and obligations; the stress laid upon the claims of the social body, as opposed to the rights of the individual; and the peculiar institution of placing responsibility, including political responsibility, upon the group rather than upon the individual person. In this way the bewilderingly intricate system of government, which he describes in detail with useful charts, is run largely by rotating groups. By the same token, Japan favors the clique and the oligarchy, but never the dictator.

Mention of a dictator suggests the question of the Japanese Emperor. Dr. Embree seems to believe that the dismantling of the Emperor is by no means such a problem as is commonly supposed. He observes:

The role of the Emperor in Japanese government has varied greatly in different periods of Japanese history; . . . and today, while the Emperor remains symbolically the center of political power, actual rule is in the hands of imperial advisers. The whole system of State Shinto, with its emphasis on the sacred descent and infallibility

of the Emperor, is a new development since Tokugawa times. It could be dismantled tomorrow, without seriously disrupting Japanese society, the Emperor being reduced to the role of the British King and Shinto priests left to make a living from voluntary contributions on the same basis as Buddhist and Sect Shinto priests.

Yet the American Government today "permits no propaganda to Japan" which might undermine the Emperor's prestige. Furthermore, among Catholic missionaries there is considerable sentiment that it is harmful to permit the Emperor's continuance even in a reduced condition.

What are State and Sect Shinto, and what are their relation to Buddhism? The role of the sacred in Japan is supreme, part of the country's long and peasant background; but the individual deities, though innumerable, are not important. State Shinto does not claim to be a religion. In some phases of your life you can be Shinto, in others Buddhist. Religion and the calendar serve to strengthen the social group and offer a common meeting ground for the community. The author pays little attention to Christianity, though he warns that the fabulous tenacity with which the Catholics of Nagasaki kept their faith in secret for three centuries should warn us against the type of underground we would encounter if we attempt to force western ideas upon the Japanese.

Not so thoughtful is Dr. Embree's brief—one is inclined to say brush-off—given to China and the Chinese. He seems to assume that in the end, after some things have been righted, we should after all let the Japs have fairly much their own way in the Far East, which would be a very lame conclusion. But if we allow for the fact that nearly everybody who writes a reliably inside view of a country is himself bound to absorb a little of that country's own self-estimate, we can hand a compliment to Dr. Embree for doing a remarkably interesting, competent and extremely useful job.

JOHN LAFARGE

FOURTH OF THE FIVE

LAKE ONTARIO. By Arthur Pound. *American Lakes Series*. The Bobbs-Merrill Co. \$3.50

FIRST IN THIS organized and comprehensive *American Lakes Series* was Fred Landon's very able *Lake Huron*, which set a high standard; simultaneously followed Grace Lee Nute's *Lake Superior* and Milo M. Quaife's *Lake Michigan*. The present volume by Arthur Pound maintains the excellent qualities of the others for wealth of material—geographic, ethnic, historical, cultural—and high scholarship. Dr. Pound, well known to New Yorkers as former State Historian, is a skilful manager of materials in the story of the easternmost of the Great Lakes. He has a gift of putting persons, events, places in good perspective, so that important relationships in historical time are easy and pleasant to grasp. Dr. Pound, however, with all the authors in the series, is handicapped by a penny-wise policy—general editor's or publisher's—of poverty of maps. The endpaper maps are inadequate and annoying. Many place-names do not appear at all. Line-drawing maps in the text would be more useful than the halftone illustrations, if a choice had to be made.

However, the story of Lake Ontario and of the part it played in the American-Canadian scene is entertainingly told, and without a plethora of statistics which seem to overweight the other volumes. The author is conscious of the scope of his subject, and willing to stay within it. He writes with felicity of phrase, and never neglects those "characters" of pioneering times, around whom legend and history throw so much human interest. Thus, his pages are lively. If anywhere Dr. Pound seems to lose balance, it is in the chapters on Toronto, and especially on Rochester, in which the writing is quite on the Chamber-of-Commerce pamphlet level.

As in all the books of this series, the Catholic Missionaries are given in *Lake Ontario* their due praise for personal holiness and zeal, and for their cultural influence in building the country. Father Hennepin at Niagara Falls seems scantily, but not unfairly, presented. There is one small error about Kateri Tekakwitha (p. 47): she has been officially declared *Venerable*, but is not yet beatified.

The book is arranged in three divisions. Part I, "Vortex

A Book-of-the-Month Club Selection



"Father Smith is the most engaging priest this reviewer has met, in fiction or in life." Lewis Gannett *New York Herald Tribune*

But there is warmth and beauty and good humor in Mr. Marshall's faith as well as wit in its defense . . . Mr. Marshall gives him no miracle like that he provided for Father Malachy. Or maybe there is a miracle here in good reading about a good man secure in his faith in a puzzling and often muddle-headed world." Jonathan Daniels *The Saturday Review of Literature*

The World, the Flesh, and Father Smith

By Bruce Marshall

At all bookstores, \$2.50

HOUGHTON MIFFLIN COMPANY PUBLISHERS





Be an
**ANGEL OF
MERCY**
in
Foreign Fields

THIS IS A MISSIONARY CONGREGATION, all of whose members are destined to work in either the Islands of the Pacific or in the British West Indies, engaging in the catechetical, medical, educational and social work of the more primitive missions, and in care of lepers.

If you are between 17½ and 35, and have good will, good health, love of God, and the spirit of sacrifice, you are invited to write to:

Missionary Sisters of The Society of Mary
St. Theresa's Convent, Bedford, Mass.

NOTICES Rates Six Cents per Word Each Insertion . . . Payment with Order

JESUIT HOME MISSION—ONLY A CHAPEL now. Help us to GROW. Small contributions are PRECIOUS and WELCOME. Rev. John A. Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

LAST Chance! *Thinker's Digest* and *Books on Trial* (new subscribers only): both for one year \$2.00. After August 31, \$4.00. *Thinker's Digest*, Dallas, Pennsylvania.

IRELAND'S Patriot Primate, His Eminence Joseph Cardinal MacRory, cordially blesses "*Letter from Ireland*," popular Catholic and Nationalist monthly miniature newspaper, issuing shortly to keep the Irish throughout the world reliably informed on Irish affairs. "Too long," His Eminence writes to journalist-promoters, "have we allowed garbled versions of Irish and Catholic happenings go uncontradicted abroad, thereby failing in our duty to our country and our kith and kin overseas." Irish-America, we rely on you for success of this enterprise; we trust you; don't fail us, please. Mail annual subscription \$1 to:—"Letter from Ireland," 32 Bachelor's Walk, Dublin, Ireland.

NATIONAL MARIAN RESEARCH LIBRARY: *Booklist* containing 2600 titles on our Blessed Mother now available at 50¢. Marian Library, University of Dayton, Dayton 9, Ohio.

IRISH Books, Belleek China, Linens, Cards, etc. Write for Catalogue, Irish Industries Depot, Inc., 876 Lexington Ave. (Near 65th St.), New York 21, N. Y.

WILL you join the Catholic Unity League Library? 415 West 59th Street, New York 19, N. Y. Catalogue of 10,000 Books, 30 cents. Annual Dues, \$1.00. Books may be kept two weeks. Postage, 3 cents a pound. Rev. Bertrand L. Conway, Paulist.

MISSIONARY PRIEST, working alone in four counties, only 70 Catholics in population of 140,000, needs your prayers and gifts to survive. Will you help? Rev. Louis R. Williamson, Hartsville, South Carolina.

HELP Colored Arkansas Mission. Bought property. Please help me build Sisters' Convent, and spread our Faith among the Colored. Donations urgently needed. Father Joseph Hanichuk, C.S.Sp., Saint Cyprian's Mission, Box 108, Helena, Arkansas.

WARNING! Heat waves coming—get *Breezy Cassocks* and keep cool. Made by tailors of the better kind. Better fit—Better service. In business for 3 generations. Victor Pascal, 170 Fifth Avenue, New York 10, N. Y.

CATHOLIC BOYS' TUTORAGE. Delicate boys needs not lose school year. Private tutoring in upper grade and high school subjects. Preparation for college entrance examinations. 1610 N. Sawtelle, Tucson, Arizona.

ATTENTION, PLEASE! Sister Peregrine, Blessed Imelda Convent, Catano, Puerto Rico, needs financial support. Convent and school beyond repairs. Please help.

of Empire," and Part II, "Wars and Reconstruction," are geological and historical; Part III, "Shore Journey," is a conducted tour in which one is the author's happy guest, recognizing every point, and recalling the history of each, around the lake. The story of the War of 1812, in Part II, is the best of the historical account. In Part III, the chapter "Industrial Partners," is most satisfactory, for herein is shown the material basis for that spiritual accord between the United States and Canada, which is extolled in the last chapter, "Hands Across the Lake." **ROBERT E. HOLLAND**

GENERALS IN THE WHITE HOUSE. By Dorothy Burne Goebel and Julius Goebel, Jr. Doubleday, Doran and Co. \$2.75

REACHING THE END of a war as productive of appealing leaders as the present conflagration has been, voters may well turn to our country's annals and learn with what effects military and political careers have blended in the past. Mr. and Mrs. Goebel have prepared a careful and highly readable manual for the guidance of those who believe that history has some answer to that question.

A number of well-thought-out pages draw attention to the historical fact of our people's dislike for professional militarism. Indeed, the authors choose to see cause for laughter in our forefathers' concern over the likelihood of military preponderance, frequently in the infant nation's most critical moments. A note of regret for the hereditary Society of the Cincinnati, condemned by State Legislatures and many Fathers alike, seems to betray a plea for an American military caste. An examination of this American "Pedigree of Prejudice," coupled with a consideration of the conciliatory and non-militaristic comportment of our nine General-Presidents, leads to the conclusion that the way is safe and the threat of the Man on Horseback (European style) can never be a real thing on the American scene.

Generals in the White House would answer the questions posed by the circumstances of America's tradition of "bias": "What manner of Generals have become Presidents? Were they competent? Did their military careers fit or unfit them?" The authors must be commended for the absence of the glib in the enlightening and entertaining biographies that follow. There was General Washington, who patterned his scheme for the integration of the executive branches (the Cabinet) on his own war experiences; Jackson, who stressed the independent executive; William Henry Harrison, who stood out against a standing army and Jacksonian absolutist "Democracy"; Taylor, with his contempt for uniforms and military pomp; and "Young Hickory" Pierce, frank devotee of Manifest Destiny. Grant, as President, receives kindlier treatment than usual; subservient congressionalist, he is pictured as a victim of the Gilded Age in which he lived. A balanced presentation of Hayes, Garfield and Benjamin Harrison completes the gallery. The book is fitted out with informative military maps.

Not all students will agree with the Goebels in their efforts to lay the American "General Bogy"; as they look forward hopefully to the day when the American people will cast "prejudices to the winds" they are perhaps unmindful of the significant change presented by the security and specialization which the American military career as a profession has taken on in this twentieth century. **FRANK FADNER**

CLAIRE. By Erin Samson. Harper and Bros. \$2.50

I WAS PREPARED for violence, of the sort one often finds in novels about Paris and its artistic, salon society: prepared for glittering sophistication, violent passions, rabid political, philosophical, or artistic theories, lurid, naturalistic details—the Paris Maugham writes about. But there are, pleasantly enough, none of these things in *Claire*. Instead there is a quiet, simple story of a respectable French family, the Montchals, a family such as yours and mine.

Encouraged by a favorite uncle, frowned upon by sedate maiden aunts, Claire becomes a rather successful dancer only to turn her back on a career for marriage to the charming but frail Raymond d'Ancillac. There follows a rich, full life devoted to husband and children, Claire striving always—and nearly always succeeding—to submerge the dancer under

the wife and mother. The family relationships are treated with sympathy and delicate understanding.

Some obvious parallels may be drawn between Claire and Miss Samson, enough to show that she is writing of people and places she knows and understands intimately. Loose in plot, the story meanders leisurely but disjointedly, like memory lingering lovingly at its favorite haunts, while character unfolds not so much through action as through analysis of mental processes. This, together with awkward manipulation of time sequence and transitions, makes the book very often involved and tedious. One wonders, too, if Miss Samson is afraid to touch the deeper reaches of emotion—love, sorrow, hatred, jealousy—because she never does any more than hint at them. Repeatedly the stage is set for the development and resolution of conflict, but the expected action never occurs. For instance, at the end of chapter six Claire announces she is in love, a rather shattering admission for a young woman at the height of fame and dedicated to a dancing career. Conceivably there must be some growth in the character. But at the beginning of chapter seven is the same Claire, fifteen years married. One feels a great sense of loss, of an opportunity missed, of something not quite finished.

FORTUNATA CALIRI

THIS BREAD. By Rosemary Buchanan. The Bruce Publishing Co. \$2.50

IF THIS NOVEL was classed as an apologetic novel, some might get the wrong impression and think it was dry and too dogmatic. Quite the contrary. Although it is a novel with a purpose, it is peopled with vivid characters and a lively plot. Socially prominent and handsome Anthony Drew, a newly ordained Episcopalian minister, becomes curate of St. Giles and, in the course of time, meets the organist, Valerie Maddox. This chance meeting eventually ripens into an engagement of marriage.

Suddenly Valerie is troubled again by her conscience when she reads *The Hound of Heaven*. Her childhood attraction to the Blessed Sacrament reasserts itself. After many struggles against the light, she decides to take instructions and become a Catholic. Naturally, her engagement has to be broken. Meanwhile in the Episcopalian pulpit of St. Giles, Transubstantiation becomes a burning topic. How the Rev. Drew does some private sleuthing about Catholics and Catholic doctrine and becomes simply Mr. Drew, provides a happy solution for all concerned.

In a novel of this type, there is always danger that it will be either too heavy or too superficial but the author, fortunately, has hurdled that difficulty by combining a good story with sound Catholic doctrine.

FRANCIS GRIFFIN

CHARLES W. ANROD is an economist associated with a private research association, and a member of the Faculty of Loyola University, Chicago. He has had many years of experience in the field of industrial relations.

E. L. CHICANOT is a Canadian journalist, who for the past thirty years has made a specialty of studying social movements and legislation in all parts of Canada.

ALINE T. ROTHE, graduate of the University of Texas, teaches English, Spanish and American History in Corrigan, Texas. Mrs. Rothe has served as local correspondent for a Houston newspaper, and has recently had her first short story accepted for publication. She is now working on an elementary historical reader for Texas students.

DR. MELAINE STAERK is Professor of International Relations at Rosemont College, Rosemont, Pa.

REV. HUGH J. BIHLER, S.J., is Professor of Experimental Psychology at Woodstock College. Father Bihler took his degree at the University of Vienna.

WALTER J. ONG, S.J., is a student of Theology at Saint Mary's College, Saint Marys, Kans.

REV. FRANK FADNER, S.J., is Professor of History at the University of Scranton.

LOYOLA SCHOOL

FOR BOYS FROM AGE EIGHT

980 Park Avenue, New York 28, N. Y.

Conducted by the Jesuits

FIVE UPPER GRADES
OF ELEMENTARY SCHOOL

★

FOUR YEARS
OF COLLEGE PREPARATORY

★

A Catholic Day School with traditional classical training and special emphasis on Mathematics and Science. Special Course in Aeronautics.
Fully Accredited.

★

MILITARY TRAINING

Military Uniform worn in school

★

Complete Program of Athletics

Apply to: Rev. Walter A. Reilly, S.J., Headmaster

THE FOLLOWING OF CHRIST

Gerard Groote's original text. Edited by James van Ginneken, S.J. Translated from the Netherlandish by Joseph Malaise, S.J. Purse size, three by five inches. Clear legible type. Bound in red cloth with tinted edges and ribbon marker. \$1.50

AN AMERICA PRESS PUBLICATION



The best ingredients available... masterful blending in Sexton's own Sunshine Kitchens. That's what accounts for the rich, satisfying goodness of Sexton Salad Dressing.

SEXTON QUALITY FOODS

THEATRE

OLD DARK HOUSES. If I were the mayor of the town, with authority to OK the various postwar projects for beautifying New York, I would put the construction of at least half-a-dozen modern theatres at the head of the list. Most of our theatres are ugly outside and uncomfortable inside, with the upholstery on the seats becoming frayed and the hatracks under them missing or useless. Drama, which had its origin in a temple, is today too often presented in a tax-payer eyesore, with the ground floor tenanted by shoe-shine parlors and hot-dog booths, and a Pepsi-Cola sign above the roof.

A theatre should be a beautiful building, a dignified and symmetrical structure, a pleasure to a man beholding it from across the street. There are a few such theatres in New York, probably ten at most, with Henry Miller's presenting the most charming exterior. The Shubert and Booth, built back to back, are an attractive unit, while the Ziegfeld and Guild Theatre are both pleasing to the eye and worthy of the art they were built to shelter. But the Guild Theatre has been taken over by a broadcasting company, and the old home of The Follies, I hear, is on the way to becoming a picture house.

One of the most beautiful theatres the city ever had was the Century, which stood near the south end of Central Park West. But the ground was too valuable to be occupied by a playhouse, I suppose, and it was razed and a twenty-story apartment house erected on its site. If anybody ever considers reviving Maeterlinck's *Miracle*, or producing a similar spectacle drama, it is doubtful, with the Century gone, if a stage large enough to accommodate the production could be found. New York is certainly rich enough, and should be civilized enough, to afford at least one theatre like the Century that would not be at the mercy of fluctuating real-estate values.

Most of the theatres that have not been taken over by the pictures do not even look like theatres. They resemble converted loft buildings or urban barns. Their interior conveniences, compared with those provided in the picture palaces, are next door to primitive. The seats are usually too high or too low, and always too narrow for a man with a well upholstered anatomy.

In many houses the lounge facilities are either outmoded or inadequate, frequently both, and the majority of smokers are forced to enjoy their cigarettes in the street, on the fire-escape, or up the alley where the trucks deliver the actors' wardrobes and the stage scenery. How different it is in the Paramount, with its commodious lounges, garish interior decoration, and galleries hung with oil paintings. The movie critics get all the breaks.

THEOPHILUS LEWIS

FILMS

LOVE LETTERS. This intriguing tale starts off on a Cyrano de Bergerac note, but novel and unexpected twists follow close together as the plot develops. Jennifer Jones and Joseph Cotten are the stars in a psychological drama where the heroine falls in love with a soldier's letters and becomes ensnared in a web of amazing difficulties after she marries the wrong man, believing he wrote the sentimental epistles. Suspense and a sympathetic interest in the romantic unfoldings capture the audience's attention as the history of an amnesia victim is unraveled. The psychological reactions of the principal characters are always arresting. Mr. Cotten is suave and convincing as the war hero who has his dreams fulfilled, though they seem sidetracked frequently along the way, when he finally meets and marries the girl he learned to love by mail. Miss Jones is charming some of the time, a little too starry-eyed and coy at other intervals, as the widow who remarries and becomes a delicate mental problem to her husband and friends. This is long, but it is so packed with interesting material that *adult* cinemagoers are certain to count it among the better offerings of the season. (Paramount)

THE STRANGE AFFAIRS OF UNCLE HARRY. For some reason or other, this melodrama built around murder misses fire and never succeeds in being quite as exciting or intense as it promises to be. Based on the stage play that told of a brother whose life was dominated by a neurotic and jealously possessive sister, the film has introduced some new slants on the pattern for murder that resulted. George Sanders gives a fine performance as Harry, the docile bachelor who is driven to hatred in his heart for the conniving spinster when she wrecks his marriage plans. As the younger sister who ruins her family's life, Geraldine Fitzgerald is remarkably real; her fiendishness is subdued, but vividly convincing. Ella Raines, Moyna Maggill and Sara Allgood are other members of the cast who register satisfactorily in their roles. *Uncle Harry* has some tense, gripping interludes that will interest adults. (Universal)

GUEST WIFE. Just because comedy and a moral ending have been injected into the old triangle plot, the result is not guaranteed to be satisfactory. Here we have the tale of a wife (Claudette Colbert) who is loaned out by her husband (Richard Foran) to his best friend (Don Ameche) when the latter feels it necessary to pose as a benedict to his boss. It is not hard to imagine the complications that develop, including some of the familiar bedroom variety. As entertainment this never rates high, and it is *objectionable* because of its light treatment of marriage. (United Artists) MARY SHERIDAN

PARADE

NUMEROUS SURPRISES enlivened the week. . . . In Texas, a citizen dozing off in his own bed was astonished to observe an automobile speeding into his home, passing over the bed, whizzing through the opposite wall. After the car passed by, the citizen got out of bed and called the police. The five men in the auto were arrested. . . . A New Jersey woman, going out for the evening, left a note on the apartment door informing her son that the key for the locked door was under the mat. Later in the evening the lady was chagrined to discover that a burglar had perused the note before her son arrived home. . . . After a three-year wait, a Kansas City couple finally obtained a telephone on what they thought was a private line. Through a misunderstanding, the line had, however, been connected with the wire of a large airways company. The young couple were dumbfounded some weeks later to learn that all their telephone conversations had been going on the air over the airways radio transmitter to planes and stations in a ten-State area. . . . In Idaho, a big-hearted mayor decided to donate a choice box at a rodeo show to the first serviceman he encountered. Observing a uniformed man in the ticket-office queue, he led the man to the box. After the show, he was quite surprised to learn that his guest was a laundry-truck driver. . . . Predicaments appeared. . . . A Texas house

was being moved to a new location when it got bogged down in soft earth. The family decided to continue living in the house during the period required for workers to extricate the structure. Passers-by are somewhat taken back at seeing passenger trains tearing by only twelve inches from the front porch of the house and automobiles spinning along a road just a few feet from the house's back door. . . . Surprising revelations were recorded. . . . A Chicago judge declared that too many women are shooting their husbands and expecting judges to be chivalrous about the practice. He snapped: "It is no wonder husbands are getting scarce." . . . Out-of-the-ordinary court proceedings were launched. . . . A Pennsylvania man requested a court to restrain his mother-in-law from interfering in his affairs, from eating at his table, from living in his home. . . . Proposed legislation caused raised eyebrows. . . . Into the Missouri legislature was introduced a bill "to encourage the raising of children instead of dogs." The measure would revoke the licenses of landlords if they bar children from dog-filled apartments.

Any movement that seeks to restore children to their former status in the home is welcome. . . . What a delightful surprise it would be to have the voices of children displace the barking of dogs in modern apartments. JOHN A. TOOMEY

CORRESPONDENCE

CATHOLIC PAPERS FOR INDIA

EDITOR: Some years ago you published an appeal of mine for copies of your paper and other Catholic literature for distribution among non-Catholics in the island of Ceylon. Many of your readers supported that work for a number of years, and I am very grateful to all of them. I left Ceylon and am now with the American Jesuit Fathers at Saint Xavier's, Patna, India. Here some of us are starting a similar work, but on a much larger scale—to cover the whole of India. It has the approval and blessing of His Excellency the Bishop of Patna, and it will be under the guidance and direction of the American Jesuit Fathers. We shall be thankful if your readers will give us the same enthusiastic support they gave me when I was in Ceylon. We need many copies of your paper and also other Catholic papers, books and pamphlets on current problems.

People outside the Church in India, particularly in the North, know almost nothing about the Church's solution for the numerous problems of the day. At the same time the educated classes have lost their conservatism and are willing to welcome new ideas. But the new ideas that come to them at present are mostly from the Communists. We who have the truth should go ahead of the Communists, but our missionaries are few and our Catholics are scattered. Hence the need for plans like the one we have in view. It was from Patna, the ancient Pataliputra, on the "sacred" Ganges, that in the third century B.C. Asoka, the first Buddhist emperor, sent out his missionaries and spread Buddhism in India, Burma, Ceylon and Tibet. But now from this very city we propose to send out the printed word of God to bring true enlightenment to the four hundred million inhabitants of this vast sub-continent of India.

Patna, India.

J. STEPHEN NARAYAN

POLICY TOWARD AUSTRIA

EDITOR: In the Moscow Declaration of 1943 the three Allied Great Powers declared solemnly their will to liberate Austria, "the first victim of German aggression." However, the way in which this "liberation" is carried on is very different in the Western Austrian provinces, which are occupied by the American and the British, than in Eastern Austria and Vienna, occupied by the Soviets. When Marshal Tolbukhin entered Austria, he issued this proclamation: "The Red Army is fighting the German invaders, not the population of Austria." As an immediate consequence the Renner Provisional Government was created under Soviet sponsorship in Vienna. The prevailing Marxist composition of this government could be explained partly by the large number of the industrial proletariat in the Soviet-occupied territory.

When the Western Allies entered the Alpine provinces of Austria from the South, their commander, Field Marshal Alexander, issued a stern proclamation to the Austrians, declaring that "the Allied powers enter Austria as victors, inasmuch as Austria has waged war as an integral part of Germany against the United Nations." Field Marshal Alexander did not explain how Austria could "wage" war when it was deprived of its independent government eighteen months before the outbreak of this war. Besides, the phrase that Austria was an "integral part of Germany" is in full contradiction with the Moscow Declaration, which declares "null and void" the German domination of that country. Since that time the American and British occupation authorities have treated the Austrians exactly as the Germans, not as liberated victims, but as conquered enemies.

Now it becomes known that the Western Allies are also sponsoring provincial governments in Austria, in their respective occupation zones. One is surprised to learn that in America-occupied Tyrol, a 100-per cent Catholic land with one of Europe's most conservative peasantries, and well-nigh no industrial working population, an Austrian Socialist was

instituted as *Landeshauptmann* (governor). It is the first time that democratic Tyrol has been headed by a Marxist.

Recent reports (*New York Times*, June 30) that small groups of Nazis are gathering again in the Alps are not too improbable under such circumstances. Much more important than the fugitive remnants of Nazism are the feelings of those Catholic mountain people. The policy of the Allied occupation authorities in Western Austria is driving the Austrians either into the arms of the Nazi underground or of the Communists.

Morristown, N. J.

PETER BERGER

SUPPORTING CATHOLIC COLLEGES

EDITOR: In Fr. Farrell's review of *The Idea of a Catholic College* (AMERICA, June 23) it is asked: To what extent will the Catholic public support Catholic colleges so essentially different from the usual American institution?

The wording of the question implies an unpleasant answer, but regardless of the answer the question is irrelevant. If a college is to be Catholic, it must be different from the usual American institution. If that college is unpopular with the Catholic public because Catholic as outlined by Fr. Ryan in his book, that certainly is no reason for de-Catholicizing it. Such unpopularity only emphasizes the need for a really Catholic college.

To me this question is another indication of the fearfulness of Catholics to break with or oppose anything styled "American." We have bent over backwards to prove to Protestant America that we could be both good Americans and good Catholics; but in that process we have watered down our Catholicism to fit our Americanism, and the result has been a life Catholic in form but almost Protestant in content.

As Catholics we will not advance the kingdom of Christ by yielding and making concessions to de-Christianized Americanism. It is time we realize that the Catholic way of life is not synonymous with the American way of life.

Benghazi, Libya

SGT. THOMAS F. TROY

EDITOR: It seems to me that the question I raised about Catholic support of a college modeled on Professor Ryan's blueprint is both relevant and realistic, no matter how unpleasant the answer may be. Most Catholic parents do not send their sons and daughters to existing Catholic colleges and universities. The reasons they commonly give are three: tuition rates are low in State and municipal schools; social advantages are greater in non-Catholic schools; and, believe it or not, Catholic colleges are too Catholic and consequently do not fit their graduates into the pattern of modern life. I have never heard of parents refusing to support Catholic education because it is not Catholic enough. If Catholic parents will not support Catholic higher education as it is, they will not support Professor Ryan's concept either; I might say, *a fortiori* they will not support it.

There are many good Catholic colleges right now; Professor Ryan's proposal is to make them better. But he realistically says that colleges so conceived would need an endowment. And yet the only endowment Catholic colleges possess now is the contributed services of religious men and women. Since wealthy Catholics are wont to send their offspring to Princeton and Harvard, etc., it is not realistic to hope that they or their offspring will endow Catholic higher education in any shape or form.

This, I am afraid, is the unpleasant but wholly realistic view of the matter. Lots of Catholic educators would willingly experiment with Professor Ryan's Idea of a Catholic College. But I insist that it would be an experiment to begin with, and for carrying on experiments you need more than the tuition fees of the less than 25 per cent of Catholic youth of college age who attend Catholic colleges.

New York, N. Y.

ALLAN P. FARRELL, S.J.

FORDHAM UNIVERSITY

NEW YORK, N. Y.

Founded in 1841

Conducted by the Jesuits

At Fordham Road, Bronx, New York 58, N. Y.

FORDHAM COLLEGE

Boarding and Day School on 70 Acre Campus

New Freshman Class, September 25, 1945

COLLEGE OF PHARMACY

New Freshman Class, September 17, 1945

GRADUATE SCHOOL OF ARTS AND SCIENCES

FORDHAM PREPARATORY SCHOOL

At 302 Broadway, New York 7, N. Y.

SCHOOL OF BUSINESS

SCHOOL OF LAW

SCHOOL OF EDUCATION

SCHOOL OF ADULT EDUCATION

At 131 East 39th St., New York 16, N. Y.

SCHOOL OF SOCIAL SERVICE

Catalogues of Each Department Sent on Request

CRANWELL PREPARATORY SCHOOL

Catholic school for boys, under direction of Jesuit Fathers. Four years college preparatory; eighth grade. Complete courses in mathematics, languages and sciences. Good study habits. 400-acre estate, beautifully located in the heart of the Berkshire Hills. All sports for all seasons. 18-hole golf course. Resident nurse. Catalog on request.

426 Lee Road, Lenox, Mass.

Rev. Maurice V. Dullea, S.J.

MARYWOOD COLLEGE

Accredited Catholic college for young women, conferring A.B., B.S., B.M. degrees. Prepares for careers in Medicine, Law, Music, Dramatics, Teaching, Home Economics, Dietetics, Secretarial Science, Librarianship, Nursing, Social Service, Clinical Psychology. For catalog, address Marywood College, Box A, Scranton, Pa.

URSULINE COLLEGE

FOR WOMEN

CLEVELAND 6, OHIO

BACHELOR'S DEGREE IN ARTS AND SCIENCE

Music, Art, Teacher Training, Dietetics

Home Economics, Business

RESIDENT AND NON-RESIDENT STUDENTS

TENETS FOR READERS AND REVIEWERS

by HAROLD C. GARDINER, S.J.

A brief pamphlet clarifying the difficult question: What makes a book, particularly a novel, morally good or bad? This booklet offers principles for judging works of literature and illustrates these principles with examples from current fiction.

Bulk Price for Schools

50 copies	\$4.00
100 copies	\$7.00

AN AMERICA PRESS PUBLICATION

THE WORD

THE MIDDLE AGES, we sometimes hear from certain types of historians, were so steeped in a theology of "other-worldliness" that princes of Church and State and, indeed, the people themselves, were but little interested in bettering the physical status of man on this earth. The temper of the times, so runs this fable, was so deeply trained in the realization that "we have here no lasting city," that men generally were content to dwell in earthly cities that were unsanitary, poor—hotbeds of oppression and unfairness.

And since the Middle Ages were Christian ages, it was Christianity, they seem to imply, which was to blame, for it preached, in season and out, the necessity of keeping one's eyes on Heaven, even to the extent of a contempt of earth. Christianity became, in those ages, so idealistic that it lost all contact with reality.

Along these lines does the indictment run. And perhaps, as we have heard Our Divine Lord's words (Matthew 6: 24-33) year after year on the Fourteenth Sunday after Pentecost, the annoying little doubt has risen in our minds, too, that perhaps He was not very practical. When He said: "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. . . . Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your Heavenly Father feeds them. . . . But seek first the kingdom of God and His justice and all these things shall be given you besides"—when He commanded this attitude of mind for us, was He telling us that we shall not work prudently and diligently for the things that make for physical well-being? Was He telling us that we must so single-mindedly seek Heaven that we have utterly to disregard the things of this world? Was He so idealistic as to be totally impractical?

Of course, we know that His infinite Wisdom could not fall into that exaggeration; but do we not feel inclined at times to be rather impatient when we are told that if we lead a good life, if we strive toward holiness, all else will be added unto us? Why, we say, I know hundreds of good, of very generously devout, people who still have to fret about the rent and money for their children's schooling, and setting aside something for old age and the thousands of other things they need and often have not. God does not give to them the "other things," it seems.

So it does often seem, but honestly (even if we cannot and must not judge these people we are thinking about, we can and must put the question to ourselves) can we say that the condition Our Lord lays down has been fulfilled? Can we honestly say that we have, consciously and consistently, put the kingdom of God first? In doing my day's work faithfully, in the office, at home, has my first intention been always to do it for God's glory—or has the hope of a raise, the anticipation of a compliment, a certain vanity in my own ability, been really my dominant motive, with God and His service only coming in after my lower motives have had their innings?

Our Lord, then, in today's Gospel is not telling us that we need have no interest in things of the world. We have to be very much interested in some worldly things; indeed, we would be shirking our plain duty if we were not interested.

What Our Lord in this command is putting before us as a challenge to the reality of our faith is simply a proper sense of values. I must seek *first* (not exclusively) holiness, His Will, Heaven, and all other things only in so far as they have a relationship with that; second, with that value supreme in my mind and heart and will, I shall then be busied with temporal things with my soul calm and unruffled, in a spirit of unfretting trust—I shall be busied with these other things, not in anxiety of soul, but in a spirit of deep, but controlled, interest.

This is the spirit of "other-worldliness" that He taught; it is the spirit the Church continues to teach; it is the spirit that marks most unmistakably those who have made real to themselves that becoming like little children which is our key to Heaven. It is also the only sane psychology in a fretful world: seek first things first, and the other things will become our business, to be conducted not in anxious fretfulness, but in diligent devotion.

H. C. G.

NAZARETH COLLEGE

ROCHESTER 10, N. Y.

Conducted by the Sisters of St. Joseph

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

College of Mount Saint Vincent

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. AND B.S. DEGREES

Liberal Arts, Nursing, Commerce Education, Pedagogy
Accredited by the Association of American Universities
Campus bordering Hudson River
One-half hour from Grand Central Station, New York City
WRITE FOR BULLETIN A

COLLEGE OF SAINT TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degree of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardizing Conservatory of Music is maintained in connection with the College. Picturesquely located on the upper Mississippi. On hundred acre campus. Served by the "Zephyr", "Hiawatha", "The 400".
ONLY FIVE HOURS FROM CHICAGO

College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Commerce, home economics, pre-medical, medical technology, teacher training, music, B.A. and B.S. degrees.

Address Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women Conducted by the School Sisters of Notre Dame. Exceptional Advantages.

FOR INFORMATION ADDRESS THE REGISTRAR

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers B.A., B.S. degrees. National Defense Program, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all depts. Athletics. EXTENSIONS: 1027 Fifth Ave., New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.; Fifth Ave. & 84th St., New York, N. Y.
Address Reverend Mother.

Immaculata Junior College, Washington 16, D. C.

An accredited Catholic Institution for Women. Sisters of Providence of St. Mary-of-the-Woods. Resident and Day Students. Two year transfer course in Liberal Arts. Terminal courses in Home Crafts, Secretarial Science, General, Fine Arts.

SEMINARY—Four Year College Preparatory
Dunblane Hall—Grades 1 to 8. Address: The Secretary

Mount St. Joseph Academy CHESTNUT HILL PHILADELPHIA

Resident and Day Schools for Girls—Conducted by the Sisters of Saint Joseph College Preparatory and Secretarial Courses—Special Courses in Art and Music
Affiliated with the Catholic University. Accredited by the Pennsylvania State Department of Education and the Association of Colleges and Secondary Schools of the Middle States and Maryland
SWIMMING POOL • GYMNASIUM • HOCKEY • TENNIS

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.
Exceptional Opportunities in Art.

Beautiful Buildings. Interesting Campus Life.
For further information Address the Dean

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.
FORTY MINUTES FROM NEW YORK

INCORPORATED IN 1897

TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur
For Particulars Address the Secretary of the College

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph—Offering A.B. and B.S. degrees
Standard Pre-Professional Courses for Preparation for Teacher-Training, for Secretarial Science, for Home Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

A Catholic College for Women conducted by the religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the main Line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514

ACADEMY OF MOUNT SAINT VINCENT

TUXEDO PARK, N. Y. — • — FOUNDED 1847

Chartered by the Regents. Accredited by the Middle States Association
COUNTRY SCHOOL FOR GIRLS

Beautifully located among the Ramapo Hills. College Preparatory and General Courses. Art, Music, Dramatics, Home Economics, Athletics including all sports. Send for illustrated catalogue A. Phone Tuxedo 230

Georgetown Visitation Convent

WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

... 146th Year ...
ADDRESS HEAD MISTRESS

College Preparatory and General Courses, Junior College, Secretarial and Medical Secretary Courses, Boarding and Day, Sports, Advantage of Country Life in the National Capital.

ACADEMY OF SAINT JOSEPH

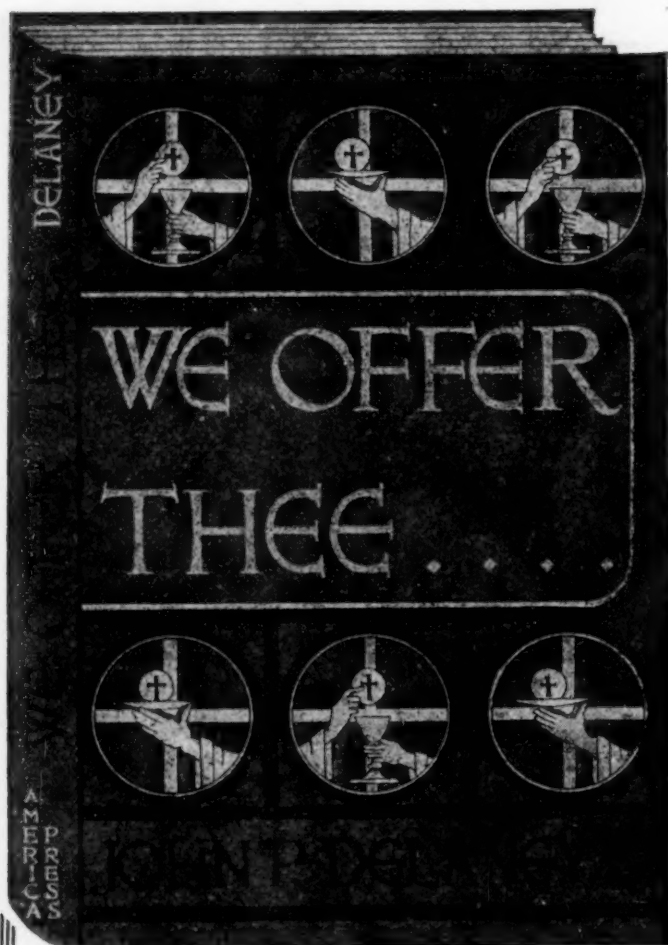
IN-THE-PINES
BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING and DAY SCHOOL
FOR GIRLS

Address: Directress

School Departments
Elementary and High
Affiliated with the
State University

Complete courses in Art, Vocal and Instrumental Music, Commercial Subjects; Extensive Grounds; Athletics; Horseback Riding; Outdoor Skating Rink



BRIEF COMMENTARIES ON
THE SUNDAY GOSPELS
SKILFULLY LINKED
TO THE MASS

By
JOHN P. DELANEY, S.J.
\$2.50

It is high time to pay tribute to Father Delaney for his weekly column in America all last year on the Holy Sacrifice and the liturgy of the successive Sundays. The sincerity of our praise will be more evident if we publicly confess to having borrowed his thoughts more than once when receiving a last minute call to a week-end mission. And we suspect that many another confrere of the cloth is equally beholden to him.—Orate Fratres, December 31, 1944.

Priests will find excellent sermon materials here. Each chapter takes a thought from the current Gospel and develops it into an interesting little talk — on suffering, for instance, or money or marriage or prayer. The book was written chiefly for the priest scheduled to give a parish sermon and searching for (1) a clear idea, (2) a fresh treatment, (3) a practical and modern application. Nearly all the talks are linked to the Mass and emphasize union with Christ, Priest and Victim. The book thus offers materials to Religious and laymen for meditation keyed to the Sunday Gospel.

AMERICA PRESS • 70 EAST 45th STREET • NEW YORK 17

